



The Lively Pourtraiture of CHARLES
the Second King of Great Britain
France and Ireland &c.



The Lively Pourtraiture of CHARLES
the Second King of Great Britain
France and Ireland &c.

THE
Holy Royalist.

O R,

The Secret DISCONTENTS

O F

CHURCH & KINGDOM;

Reduced unto

Self-Denial, Moderation and Thankfulness:

By GILES OLDISWORTH, Rectour of
Burton on the Hill, in Gloucestershire.



LONDON, Printed by *Tho. Batcliffe* for *Robert Clavell*,
and are to be sold by *Henry Brome* at the Gun
in Ivy-Lane: 2. 6. 6. 4.

THE

ROYAL

ACADEMY

OF MUSIC

AND

OF THE

ARTS

OF THE

ROYAL

ACADEMY



To the sacred Majesty of CHARLES the
second, by the [1] grace of God King of Eng-
land, Scotland, France and Ireland, The [2]
Defender of the faith; in all [3] causes, and
over all [4] persons as well [5] Ecclesiasti-
cal as Civil, within these his Majesties [6]
happy Dominions, next unto God and his
Christ, [7] Supreme Head and Governour.

Dread Sovereign,



T sundry times, and in
great deliverances the
Lord hath already said
unto your Majesty (1)

Let not your heart be trou-
bled, Believe in God, believe also in me;
lay claim unto your Majesty as Defen-
der of the faith; The many missions here
(2) asserted, prepare for your Maje-
sty a glorious Diadem in the house of
your Father.

As my Text, so my Treatise hath eve-
rywhere a kindly aspect upon your dread
Majesties

[1] 1 Chron.
29.12

Revel. 1. 5

[2] 21. 24

[3] Levit. 8.

23, 24

[4] 1 King 2.

27

[5] 1 Chron.

16. 4, 8

[6] Psalm

144. 15

148. 14

[7] Eccl. 8. 4

P. o. S. 14. 15, 16

1 Pet. 2. 13

[1] John 14. 1

[2] 2.

The Epistle.

[1] There never yet fell upon this church a tempestuous storm, the vapours whereof were not first noted to arise from a coldness of affection. Hooker in his Eccles. Polit. lib. 5. sect. 76.
[2] Heb. 3. 12

Majesties sacred person : For [this Tract] while it attempteth to remove a (1) *coldness of affection*, and [the cause of that] a *stone of unbelief* from (2) every heart, it endeavoureth to render every heart among us therefore *subject* to Your Scepter, because *obedient* unto Gods.

Nevertheless, I am bold to take Sanctuary at your *sacred feet*, inasmuch as the *weakness* of mine *Apologie* cannot but recover *strength* from the *clemency* of your *royal* protection ; Which one blessing maketh three Kingdomes [like your sacred person] great and prosperous. That they may so continue, the God of power, who hath made your Gracious Majesty *Our Peace*, add unto your Majesties peace *Life more abundant*. This *is*, this *shall be* the earnest prayer of

Your Sacred Majesties

Novemb. 5. 1663.

Most humble and most thankful

subject and servant

GILES OLDISWORTH.



In this Treatise.

THese words [1] *Let not your heart be troubled, Ye believe in God, believe also in me ; In my Fathers house are many Mansions ;*
1. Examined. 2. Applied.

(1) John 14.
1, 2

1. Examined.

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1. To Unbelievers.

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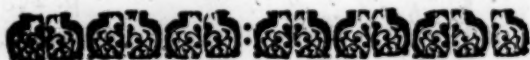
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glorify our God.

ibid.

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p. 310, 311, 314.

MARK 16. 4.

*And when they looked, they saw that the Stone
was rolled away, for it was great.*

Imprimatur.

Ex. Æd. Sab.
Decemb. 20.
1662.

Geo. Stradling. S. T. P. Rev. in
Christo Patri Gilb. Episc. Lond. à
S. Domest.

THE



THE
STONE
ROLLED AWAY,
AND
LIFE more **ABUNDANT.**

JOHN 14. 1, 2.

*Let not your heart be troubled: ye believe in God,
believe also in me. In my Fathers house are ma-
ny Mansions.*



OM. 10. 17. Faith cometh by hear-
ing; I dare not therefore distrust
your attention; So, your hea-
venly Redeemer prepare for
each of you a Mansion in his Fa-
thers house, as ever ye believe,
that, where His Gospel is preached, there the
Power of his Spirit is present to heal. *Even so,*

The Intro-
duction.

B

Lord

The Stone rolled away,

- (1) Deut. 32. 2.
 (2) Pro. 16. 2. 1.
 (3) 10. 32.
 (4) Can. 4. 11.
 (5) Psal. 45. 2.

Lord Jesus; Time was when the (1) Dew, the (2) Sweetness of (3) thy blessed lips, once (4) dropped, once (5) graced as well this Text of mine, as other thy Gospels: Oh, that now, (*while it is called to day*) the Inspirations, the Breathings of thy Holy Spirit would vouchsafe to sanctifie, would vouchsafe to bless unto us, as well this Discourse of mine, as other thine Ordinances.

The Method.

Beloved, that the *Sun of Righteousness* may at this time delight to arise upon us with *healing in his wings*, it is at this time my Duty therefore to *explain* these words, that I may profitably *apply* them.

1. The Explication of the Text.

First, then

The manner how delivered.

Let not your heart be troubled: ye believe in God: believe also in me. In my Fathers house are many Mansions.

Words all Gospel, and all Epistle, (I mean) full of *Doctrines*, and full of *Lives* too; Words full of *Passion*, and as full of *Compassion*; spoken to the heart, yea and from the heart too; unexpectedly ushered in, and as abruptly uttered forth.

- (1) Psal. 141. 5.
 Oyl though soft & smooth, yet fetcheth out the poyson which lieth in the stomach.
 B. Reynolds in his Rich Mans charge. p. 7.

Let not your heart be troubled; A Reproof smiting friendly, a *Reproof* pouring out excellent (1) oyl. *To believe in God, believe also in me; An Exhortation* cloathed with Instruction, cloathed with *Evangelical Instructions*. *In my Fathers house are many Mansions; A Consolation*, a strong consolation, a strong consolation far fetched

fetch'd

fetch'd even from the highest heavens.

Belov'd, ye may know the man from his manner of Communication; Surely, the *Hand*, nay the *Heart* of *Jesus* is in all this? It is so. Compare this *verse* with that next above; The same *Jesus* which answereth there, *Thou shalt deny me thrice*; the same *Jesus* answereth here, *Let not your heart be troubled*.

The Party speaking we know; *Jesus* we know; but, Who are ye? (your heart?) *Ans.* Some Greek Copies prefix *λέγει τοῖς μαθηταῖς αὐτοῦ*, He saith unto his Disciples; Imagine, that *Varia lectio* Apocryphal, admit it not the *Dictate* of the Holy Ghost, but the *Annotation* of some busie Transcriber: Nevertheless more then manifest it is, (1) who The persons here spoken unto, are: They prove themselves to be Disciples, Disciples of Christ, the chief of the Disciples of Christ, all twelve of them, excepting (2) *Judas*, one not worthy the looking after.

The Disciples spoken to, we see; *Jesus* speaking, we hear. But, Upon what occasion speaketh he? *Ans.* S. Chrysostom, and (from him) *Theophylact*, they, therefore repute these former words one Argument of Christs *divine* nature, for that, then when his Disciples here stood silent, He, of Himself, perfectly knew the secret troubles of their heart. But (saying the esteem due unto so great Fathers) that *Jesus Christ* was as well God as man, the latter clause of this *verse* (1) better proveth; and, that *Jesus* knew all things, other *Scriptures* sufficient-

The Party speaking.

The Persons spoken to.

(1) c. 13. 22, 35.

(2) c. 13 30.

The occasion of Christs speaking here.

(1) *Placitor in locum.*

(2) Maldonat. in
locum.

ly declare; we need not to discompose this Text. Were no other causes manifest, yet one plain and visible reason, wherefore the hearts of the Disciples should be the less troubled, may be (2) derived from Christs approaching Resurrection, or rather from his approaching Ascension.

That our Redeemer here looketh quite thorough his Resurrection unto the hour of his ascending, I demonstrate from c. 13. 33. from c. 13. 1. and from this c. 14. 1, 2.

1 Proof from c.

13. 33.

(1) Mat. 20.

23.

(2) Phil. 3. 10.

1. From, *whether I go, ye cannot come*. They could drink (1) of Christs bitter cup, could be baptized, could be plunged into a (2) fellowship of his sufferings; but unto the Heavens whither he now went, they could not now come; neither their souls, while they abode in the flesh; nor their bodies, until the general resurrection.

2 Proof from c.

13. 1.

(1) Vide, *ss*
Grotium in I. M.
ca 23. 43.

(1) 2 Cor. 12.

24.

2. *The hour was come wherein Jesus should go not only out of the world, but to the Father*. All Divines own a difference between that measure of joy which departed souls now receive, and that consummation of bliss, which they shall finally participate together with their glorified bodies: But some very learned Interpreters critically distinguish between that (1) part of Heaven, wherein blessed souls do now abide; and that whereunto (say they) the same souls shall at the time of the Restitution of all things be everlastingly exalted. They tell us, That St. Pauls (2) Paradise was inferiour to his third heaven; they affirm, That, during Christs death, Christs soul

was

was only (as the *Jews* call it) in (3) *Paradise*; and (as others phrase it) *eis adu*, (4) in some *blest estate*; but not in that third heaven whereunto they yield that *Jesum* then ascended, when he went unto the *Father*. For my part, so often as I contemplate the *Father* (5) *inhabiting the highest heavens*, the Son (6) *ascending to the Father*, and *S Paul*, even at his (7) *dissolution*, reckoning to be *present with the Son*, I can leave these great Authors sporting themselves, (8) *Leviathan-like*, in their profound depths. Wherefore, I will not urge, that suppose Christ did indeed (*Luke 23 43.*) content himself with some lower part of heaven, yet he, *John 13. 1.* climbed the highest heavens; no, I leave these *Criticks* unto their own *Paradise*. What I insist upon is, That mention is (9) here made not barely of *Christs Departing out of this world*, but expressly also of his *going to his Father*. *Jesus* (10) *knowing that the hour was come wherein he should depart out of the world unto the Father*, he (11) *saith unto his Disciples, Let not your heart be troubled.*

3. That our compassionate Redeemer here eyeth his *Ascension*, we find within the *Suburbs* of my Text, while he saith, *I go to prepare a place for you.* True, *Christs burial* prepareth a place for us, maketh our graves a bed of rest, streweth this (1) *Saints Bride-bed* with roses, sweetneth her *Sepulchre* with spices: His *Grave-cloaths* may well (2) *wipe present tears from our eyes*: but a blind man may here see, that our blessed Savi-

our

(3) *Luke 23 43.*

(4) *Fruit dives quidem eis adu, sed factu adu eriam Lazarus; nam & Paradisus, & Gehenna, & Elysii, & Tartara sunt eis adu. Gor. in Lucae 16. 23.*

(5) *Ila. 57. 15.*

(6) *Joh. 14 28.*

(7) *2 Cor. 5. 8.*

Phil. 1. 23.

(8) *Job 41.*

Psal. 104. 26.

(9) *Joh. 13. 1.*

(10) *Ibid.*

(11) *c. 14. 1.*

3 Proof from c. 14 1, 2, 3.

(1) *Mrs. Ruster.*
(2) *Herbert in his Temple 2. a Poem which Mrs. R. very much affected.*

(3) *C. 14. 3, 30.*(4) *B. Andrews*
Serm. on *John*
20. 17.(5) *13. 33.*(6) *14. 2.*
16. 1.(7) *M. I donat*
in *C. 14. 1.*The Troubles
spoken of.(1) *Vide, sis*
Erasm. Tiri-
num, Malo at.
*&c. in locum.*The remedy
proposed.

our here reporteth himself not unto his going down unto the bowels of the earth, but unto his ascending up unto the Mansions of his Father, viz. Hereafter Christ (3) would not talk much with his Disciples; though he was not yet (4) ascending, yet a (5) little while, and he leaveth them; Wherefore, what he hath to say, that he (6) speaketh before-hand: I say, so full of bowels are the loving kindneses of Christ Jesus, that he (7) anticipateth his Disciples thoughtfulness; although with himself it was not as yet Good Friday, with them he maketh it Ascension day; He leadeth their troubles captive, Let not your heart be troubled. He prepareth for them the gift of Faith, *Ye believe in God, believe also in me.* He sendeth their thoughts on high, *In my Fathers house are many Mansions.*

I should darken Counsel by words without knowledge, should I cite Christs determined Ascension as the only reason of this his Dehortation: whether we examine the subsequent, or preceding, the immediate, or remote Contexts, from all these clear (1) it is, That at what time our Saviour now spake, there were visible distractions; of which, some already did, others shortly would macerate these Disciples hearts: If I can guide you through them in mine Application, well; loth I am to draw so many troubles upon you at this present. I proceede therefore to the next.

The next Consolation is, *Ye believe in God, believe also in me,* Πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.
Some

Some read the former *πισθεν* not indicatively, *Ye do believe*; but imperatively, *Believe ye*; thus the (1) first *New-Testament-Translation* that ever was, viz. the *Syriack*; thus (guided by the *Syriack*) the (2) *Arabick*, *Persique*, and *Aethiopick Versions*; thus (3) *Ludovic. de Dieu*, (4) *Cyril*, and others; but, in thus reading, they seem never the more happy Expositors: Such as read two *Imperatives*, double the command, but weaken the perswasion: Wherefore, with a very filial delight, I adhere to the same Translation which our judicious mother, the Church of England here recommendeth unto us, She readeth this first *πισθεν*, *Ye believe*; so doth the *Vulgar Latine*; the like do the most, and the best of those (5) few Interpreters which I have hitherto met with.

Now read it, *Ye believe*, and it bringeth with it as well a Counsell, as a Command; as well an Instruction, as an Exhortation: *quasi*

Ye cannot believe in God, except ye believe in me, for (1) I am God; *Ye believe in God, believe also in me.*

Ye believe in God, That he (1) will smite the Shepherd; *Believe also in me*, that I (2) am smitten for your Transgressions.

Ye believe in God, that he (1) requireth a Paschal Lamb, *believe also in me*, that I am (2) the Passover sacrificed for you.

Ye believe in God, that he (1) sent me to save; *believe also in me*, that I am (2) able to save to the uttermost.

The se

(1) *M. Trojii prefat. ad N.T. Syriac.*

(2) *Waltoni Biblia Polyglotta.*

(3) *34. Evangel.*

(4) *in locum.*

(5) *Superius, Bede, &c. in locum.*

Vigilias adversus Eutychem, lib. 4.

Augustinus Tract. 67 in Joas.

(1) *Augustin. ubi supra.*

(1) *Zech. 13. 7. 2. Isa. 53. 4. Mat. 26. 31.*

(1) *Exod. 14.*

(2) *1 Cor. 5. 7.*

(1) *Luk. 19. 10.*

(2) *Heb. 7. 25.*

These *Glosses* are wholesome Truths, but wide of our Saviours Scope ; they seem somewhat forced ; natural they are not : Whether ye abide v.1. by the troubles, or whether ye step forward v.2. to the *Mansions*, obvious it is, That what Instruction is here given, is given (1) by way of consolation and support, both from the nature of Faith, v.1. and from the certainty of the reward, v.2. *quasi*

Ye believe in God that he (1) can abundantly pardon ; *believe also in me*, that I (2) am faithful and just to forgive you your sins.

That I am God, ye (1) rest satisfied ; *Ye believe in God*, although (2) invisible ; *believe also in me*, though absent.

Ye already (1) *believe in God* ; *Moses* he taught you that lesson, he required you to believe in God ; let me instruct you to *believe also in me*.

Faith (1) prepareth *Antidotes* against (2) every trouble ; *Ye believe in God*, a (3) ready help ; *believe also in (4) me* ; in me ye (5) shall find peace.

Many are your vexations, but, *Let not your heart be troubled* : As ye *believe in God*, who (1) is a sure Refuge, see that ye *believe also in me* ; who (2) will not leave you comfortless : And take this for your encouragement ; Your sufferings shall not be in vain : as is the victory of your Faith, such shall (3) your recompence in heaven be ; for *In my Fathers house are many Mansions*. Rather,

(1) *Gorran. Bezg. Jansen. &c. in locum.*

(1) *Isa 55.7.*
(2) *1 Joh. 1.9.*

(1) *Mat. 16.*
16.

(2) *Gorran. in locum.*

(1) *Eras. in locum.*

(1) *Hammond, Bezg. Jansen. in locum.*

(2) *1 Joh. 5. 4.*

(3) *Psal. 46. 1.*

(4) *Luke 8. 24.*
25.

(5) *John 14.*
27. 16. 23.

(1) *Psal. 9. 9.*

(2) *Joh. 14. 18.*

(3) *August. ubi supra.*

Aquin. 1a. 2a. q. 7.

5. A. 2.

Turin. Eras. &c. in locum.

Ye believe in God that he will never leave you; believe also in me, that I do not forsake you, though whither I go, ye cannot now come: I (1) go to prepare a place for you: In my Fathers house are many Mansions.

But here fall in divers *Questions*, several little *Stumbling-stones*, which I would willingly roll away.

Quest. If Mansions were now to be prepared, how speed the spirits of just men departed before this time?

Ans. (1) The spirits of just men departed before Christs time, had their places prepared for them by verue of Christs future preparation. Christ thereunto predestinated, undertook for the security of Gods Elect (2) before all worlds: And what he undertook, that his Father (3) reputed as good as done; say *Maldonat* what he please on *Mat. 3. 2.*

Quest. Why (of all times) must Christ go to prepare a place, now?

Ans. Ever, Gods time is, of all times, the best: As there was a *Fulness of time*, wherein the (1) Son of man should be made of a woman: so there was a *Fulness of time*, wherein He, being made of a woman, should prepare a place for us; the fulness of which time now was; now was the appointed season.

Quest. What needed any such preparation at all?

Ans. Adam, by his sin, had (1) shut himself, and in himself, vs much more out of the

(1) *Maldonat & Maylorat in locum.*

Dub.

Solut.
(1) *August. ibid. Heinssins in loc.*

(2) *Mat. 27. 34.*

(3) *Isa. 49. 8.*

Dub.

Solut.

(1) *Gal. 4. 4.*

Dub.

Solut.
(1) *Perkins on the Creed.*

Paradise of Heaven, then out of the Paradise of Eden.

Quest. By what course did Christ prepare for us these Mansions?

Ans. First, By way of purchase; next, by way of possession.

First, By way of purchase: For his own part, *The Son of God*, being the Father of Heavens (1) *only begotten*, hath (2) a right unto these Mansions, as he is (3) *Heir of all things*: But, as for us, our sins are a (4) *wall of separation* between us and our God: Wherefore, the Son of man dying, placeth himself as a *door of hope* within that wall. There were indeed *Cherubims* (terrible with (5) *fire and sword*) placed against us before *Paradise*; but God hath by Christ, called back those *Cherubims*, and hath, in their stead, placed not (6) *armed*, but *gowned Angels*, having not *swords glittering like fire*, but the *white colours of peace*, and of free admission. Thus Christ by his wounds, letteth wide open the (7) *great gates of his Fathers house*: When he overcame the *sharpness of death*, he opened the kingdom of Heaven to all Believers.

Secondly, *By way of Possession*: even in this sense, by Christs flesh (1) is consecrated a way for us: His body, which the (2) *heavens* receive, taketh *Livery and Seizin* (3) for us. Christ ascending, ascenderth as (4) *for himself*, so (5) *for us*: In conceipt, we (6) *already sit together with him in heavenly places*: Had these

Dub,

Solut.

(1) John 1. 14.

(2) Gal. 4. 7.

(3) Heb. 1. 2.

(4) Isa. 59. 2.

(5) *Junius* in
Gen. 3. 24.

(6) Joh. 10. 12.

(7) Heb. 10.
19.

(1) Heb. 10.
20.

(2) Act. 3. 21.

(3) Heb. 9. 14.

(4) Phil. 2. 9.

(5) Heb. 6. 10.

(6) Eph. 2. 6.

these Disciples, wish that (7) *Saint-Thief*, petitioned Christ, *Lord remember us when thou comest into thy kingdom*; Christ might then have replied; *Let not your heart be troubled; ye believe in God, believe also in me; In my Fathers house are many Mansions.*

(7) Luk. 23.
42.

Er tñ dñs q tñ watzh jn royal mndal riew.

Quest. *House? Mansions? many Mansions?* *Hitherto our Saviour spake plainly, (1) why speaketh he now in Parables?*

Dub.
(1) *Tota hec Oratio est parabolica.* Beza.
Solut.

Ans. This wise Master-builder will leave no stone unmoved: Where Elegancies may prevail, he (1) spareth no Rhetorique. Of the Disciples here spoken to, the three chief, *Peter, James and John* found it good, being there where Christ was transfigured: so were they transported, that *Peter* would fain have built there three *Tabernacles*: Possibly, *Christ* here intimateth, that he would now prepare for them, not *Tabernacles*, but *Mansions*; not on mount (2) *Tabor*, but in his *Fathers house*.

(1) *Hos. 12. 10.*

(2) *Mat. 17. 1.*
in quem locum vide, s. s. Petron. & Bedam.



WHether that Mount were (1) Mount *Tabor*, or whether the *Lord Jesus* doth here allude unto his Transfiguration upon that Mount, I need not to dispute, now: neither

2.
The Application of the Text.

1.
Peculiar unto the Ministers of the Gospel.

(1) *Videas Tivium* in *Mat. 17. 1.*

The Stone rolled away,

(2) Psal. 119.

96.

(2) Sr. Edward
Turner in his
May 19. 1662.
speech, p. 6.

Observ. from
the circum-
stance of the
time.

need I to open unto you more of these *Mansions*, until I have first led you unto my *Fathers house*. It sufficeth, for the present, that placed with *Moses* upon *Mount Nebo*, we have gained a sight of the *promised Rest*; especially, seeing these few words do already multiply upon our attention; and seeing they do already grow upon us as *exceeding* (2) *broad*. Every sentence (here) is a *Tree of life*; every *Tree of life* (here,) hath *several branches*; every *branch* (here,) beareth much *fruit*; fruit which may *abound unto your accompt*. He is no good *Oratour*, who over-much raiseth expectation; but I (who am no *Oratour*) cannot raise your expectation enough. *Chapter 10. Verse 10.* Christ came that we might *Have Life*, and that we might have it more abundantly; just so he cometh in this beginning of this 14th Chapter. *Luke 24. 2.* They found the stone rolled away from the *Sepulchre*; Christ, here rolleth away every stone. Whether *Clergy*, or *Laitie*, we do every of us (here) receive a *Benjamins* portion. Wherefore, that both *Priest* and *People* may, as (3) one adviseth, like well squared stones in a well built Arch, each support the other, and grow closer and stronger thorough the weighty duties which God layeth upon us; I shall begin with our selves, the *Ministers of Christ*, that we may from *Christ Jesus*, the more effectually speak unto you the *people of God*.

First, then. If there be in these our Duties, amidst our holy *Function*, any prophane *Aophai*, any

any that lightly esteem God, any that feed themselves, and not their Flock; any too far to be laborious; any studious more to gain Revenues and Dignities, then the souls committed unto their charge: As this Text soweth no Pillow under such Elbows, so it wholly removeth their scandal from our present age and Church: For, even those very persons which are upon all occasions so forward to catch up every stone of offence against us, even they themselves cannot lay, as St. Paul (1) did, *All seek their own, not the things that are Jesus Christs*: If some do, a sore evil it is, but no new evil under the Sun: as in bodies *Politique*, so in Churches *Militant*; Perfection cannot reasonably be expected; Where much *Wheat* is, *Tarts* there will be: Among many *Labourers*, some will wax *idle*: The Temple at *Jerusalem* could never be so exactly repaired, but that some part of it or other would ever be amiss; Nor is Holiness inherent to the *Levite*: One (2) *Phinebas* is seldom so good, but (3) another is as bad. At this very time, wherein *Jesus* now spake, as he had v. 22. his *Judas Thaddew*, so he had v. 13. 26. his *Judas* (4) *Iscariot* too.

2. A second Stone is removed by the manner whereafter, the order wherein, the matter whereof the wisdom of the Father doth here speak.

1. As I told you, what is here uttered, is delivered feelingly and pathetically: What proceedeth from Him, proceedeth as well from the flowings

(1) See Dr. *Alway* upon Phil. 2. 21.

(2) Num. 25. 11.

(3) Sam. 4. 4. 1. 17, 22.

(4) John 6. 70.

2. Obfer. from the the manner, order and matter of the words,

flowings of his love, as from the openings of his lips.

2. The Order of the words, maketh things temporal, an occasion unto things spiritual; leadeth from Nature to Grace; from reason in the heart, to Faith in Christ; from troubles in the world, to Mansions in Heaven; bringeth us from outward troubles, to inward duties; from inward duties, to the recompence of the reward; guideth us through a world of troubles into a kingdom of Grace; from a kingdom of Grace, unto a Crown of Glory.

3. The Matter here spoken of, is not some barren needles *Panctilium*, but matter worthy him that preacheth, viz. the great concernments of the soul; the property, and efficacy of faith; the means and certainty of Salvation.

Which three circumstances twisted into one example, fully separate between the profitable and unprofitable Teacher: For, while on the left hand, they explode that *height* of Oratory, which rejecteth Christ, but admireth (1) *man's* wisdom; on the right, they approve that wholesome method which imitateth not man *Invention*, but Christ pattern, viz.

On the right hand, this commendeth that great part of our *English Clergy*, which are indeed *Stewards of the Mysteries of God*; Stewards as faithful as able; Lights as well burning as shining; meek, lowly, gentle, patient, of a dove-like innocency, and of a willing compliance; yet valiant for the Truth, zealous of good works,

(1) *Stultissimum credo ad imitandum non optima quaeque proponere.*
Plin. lib. 1. Epist. 5.

works, bold to preach the Gospel (1) *εὐαγγέλιον*, and very zealous for their Lord of Hosts. In these, the Word dwelleth richly, and in all wisdom too, especially in that (2) choice Wisdom which *winneth* souls; These (3) use their knowledge aright: exceeding learned they are, and are (because they are exceeding learned) *mighty in the Scriptures*. When these speak, they so speak as the *Oracles* of their God; when these minister, they so minister as of the ability which God giveth. Beloved, by the Word thus preached, what people upon earth is exalted so near heaven, as our Island is? What Nation under heaven can muster up so many *Watchmen*, which cry aloud, and spare not; so many *Chariots and Horsemen* of Israel which fight the Lords battles, as England can? Blessed, yea blessed be the God and Father of our Lord *Jesu Christ* for (4) his unspeakable Mercy herein unto this whole Kingdom; yea and accursed be he that shall once attempt to roll away these *tried stones*: A (5) Copy of the Law is written upon these stones: These we erect as a (6) *Memorial* before the Lord for ever: Behold, *These shall* (7) *witness unto us*, lest we deny the Lord.

On the other hand, *For Zions sake*, I will not hold my peace: Alas, I cannot chuse but stumble at too many even of our *English* Divines, who make it their utmost endeavour, to preach learnedly indeed, but not unto Edification: Should (1) a wise man utter vain knowledge? Should he reason with unprofitable Talk? or with

speech

(1) 1 Thes. 2. 2.

(2) Prov. 11.

30.

(3) 15. 2.

(4) O si vide-
am in vita mea
ecclesiam talibus
nixam columnis!
O si Domini
spem tantam
tantam tantam
missam fidei, tan-
ta et vitam pu-
ritatis! quid me
beatius? quidve
securus?

Bernard. lib. 1.
ad Eugenium.

(5) Joli. 8. 32.

(6) 4. 7

(7) 24. 27.

(1) Job 15. 2.

3.

speech that can do no good: Away then with that manner of preaching, which contriveth more to repeat Authours, or to boast languages, then to edifie souls. The Son of God abhorred *Affectation of Literature*, yet spake (2) *ὡς ἑρμῆς ἔχων*. He could have spoken with tongues more then us all, yet never did he make himself a (3) *Barbarian*: He sought not to *amuse*, but to *awaken*. Away also with that sort of preaching, which (4) aimeth more to imitate an *Oration* of Tully, then a *Narration* of *Christ*. Away, away with these quaint *modish* Discourses, they have in them neither (5) *spirit* nor *life*: Sermons yield but (6) *harsh* Musique to the ear, if they afford *neither method* for the memorie, nor *matter* for the thirsty soul; nor do they ever make less *impression* upon the heart, then when they are delivered (7) *most in print*: your *starched* pieces never yet sat close upon the Hearer: Alas, what is, if this be not, *Verba dare*, (8) to feed Ephraim with wind? I verily presume, that a meer *Puny* shall do more good by *speaking* one word (9) *in due season*, then shall the tongue of the learned, when, at any time, it disdaineth the *Things which become sound doctrine*. All Scripture is (10) *profitable* for Doctrine, for Reproof, for Correction, &c. but there is a *new found* Rhetorique now adaies, which stoopeth nor so low as these. It is now the great Industry of many excellent Schollars, to wave the *Demonstration of the Spirit*, and to place their whole stress upon *mans wisdom*: I speak this to (11) their shame.

But

(2) Mat. 7. 29.
John 7. 15.

(3) 1 Cor. 14.
11, 19.

(4) *Id habent
curæ non quo-
modo Scriptu-
rayum medullas
ebibant, sed quo-
modo aures po-
puli Declamato-
rum flosculis
mulceant.*

S. Hieron.

(5) John 6. 63.

(6) 1 Cor. 13.

(7) 2, 1.
*Conciones sacræ
esse debent nec
delicæ, nec
cincinnatæ.*

Zanch. Orat.

(8) Hos 8 y.

12. 1.

(9) Isa. 50. 4.

(10) 2 Tim. 3.

16.
(11) *Impertinissi-
ma est scientia
scire quid sensi-
runt Philosophi,
& nescire quid
docuit Christus.*

August. Epist.

56.

But, tell me (whoſoever ye are) hath God beſtowed upon you your rich Talents for no higher (1) ſervices? Or, is this *Prudence*, to exalt *Rhetorick* your hand-maid, above (2) *Divinity* her Miſtreſs? yea, Is it good manners in you, to prefer your *Mother-wit*, before the ſacred wiſdom of God? Do ye thus ſhew your breeding? Ye never learned this from either of our famous *Univerſities*: Nay, *Luke 6. 46.* Is it common (3) *Honeſty* in you, to conceal your Gods praises, and to beſpeak your own?

Unto you, who (1) had rather be reputed learned then religious, I ſpeak: In this Text our Maſter of (2) *eloquence*, doth not ſo much mind his *phrase*, that he forgetteth his *Auditors*; He delivereth no airy ſtuff, but heavenly Truths; His endeavour is, not to (3) *tickle the ear*, but to amend the heart: He ſpareth not down-right Re-proofs, Let not your heart be troubled: He is full of earneſt exhortations; *Te believe in God, believe alſo in me*; He layeth down enforcing Motives, *In my Fathers houſe are many Manſions*. What ſhall I more ſay? Chriſt was a (4) *Teacher ſent from God*, and almoſt every word of his hath the efficacy of a coercive application; Behold he hath given you an (5) example: May, therefore, what was unto me a *ſtumbling block*, be unto you, betwixt you and your Jeſus, as that Pillar was between *Jacob* and *Laban*, viz. a *Mizpah*, a [6] *Watch-tower*: May your zeal, like *Elijahs* fire from the Lord, conſume this [7] wood, this duſt, this ſtone, this wooden ſtuff,

(1) See
Deut. 10. 20,
21.

12. 31.
27 9, 10.
28 47, 58.
1 Sam. 1. 30.
1 King. 18. 36.
Pſal. 40. 10.
Mal. 2. 5, 6.
(2) 1 Cor. 2. 5.
(3) 1 Sam. 2.
29.

John 6. 38.

7. 18.

12 43.

1 Cor. 2. 4.

Gal. 1. 10.

1 Tim. 1. 11.

(1) Joh. 4. 42.

(2) 7. 15, 42.

(3) *Præceptis*

Chriſti detraxis

pondus Sacerdotum

Levit. 15.

Lactan.

(4) Joh. 1. 18.

3. 2, 13.

(5) *Tanta ma-*

jorem apud do-

ctos habere gra-

tiam debet,

quanto mino em

apud indoctos

habet.

(6) Gen. 31.

45.

(7) 1 King. 18.

38.

stuff, this *dustie trash*, this *stone of Offence*; so God, who is a *consuming fire*, God who pardoneth the *Iniquity* of our *holy things*, will accept your sacrifice, as he did *Elijahs*. *Fathers* and *Brethren*, let us be guided by this wise *Master-builder*, let us imitate the *workmanship* of this precious, this *chief Corner-stone*, this *Head-stone* of us all; so shall we grow up not only as *polished corners* of His Temple, but also as the *supporting Pillars* of his glorious Church.

In the next place, for so much as the birds round about her, are against the (1) *speckled bird*; since every *Few* will have a *fling* (2) at *Jesus*; because most persons *stumble* most at the (3) *Clergy-mans gate*, and the persons *spoken unto* in my Text, are (4) much *spoken of* in the world, those *rocks of offence* which this world forceth upon us, I will *roll* as far from our door as conveniently I can.

Our *humane frailty* (to be sure) or, (if that be born with) our *Prelacy*, or, (if Prelacy we gain none) our *Function* it self hath been cast in our faces, as (1) *matter of Reproach*; but, how *causlessly*, I appeal unto these persons in my Text.

To separate the *Apostles* themselves from their *frailty*, is more then *flesh and blood* can do; they cannot *chuse* but *err like men*, and may as soon *shake off* their *dust*, as their *sinfulness*: First then, If instead of *double honour*, we meet with *undeserved contempt*; if our *Failings*, if those *infirmities* of ours which *humble* our spi-

rits,

3^d
Observe from the persons spoken to.

(1) Jer. 12. 9.

(2) Joh. 8. 59.

(3) 16. 1.

Mat. 9. 14.

10. 25.

Luke 6. 1.

23. 31.

(4) Joh. 19. 19.

(1) *Nunquam deerunt hostes ubi adest Ecclesia*, Tertul.

1.
Of their failings.
Hos. 6. 7.

rits, encourage any unadvised ones to become our accusers, the persons here spoken to may frame our replies.

1. Seeing the Purity of the Gospel requireth clean (1) hands, clean (2) feet, clean (3) lips, and clean (4) hearts too, since Pastors more especially should be examples unto Believers, since Holiness becometh Gods house for ever, far be it from us to despise the admonitions of any sincere Christian; Let not our heart be troubled for such benefits: but if when our foot slippeth, ye magnifie your selves against us, ye do not well: Jesus Christ would not allow his Disciples frailty to be a grief of heart unto them; and dare any of you delight to see our hearts troubled? Do not maliciously, do not over-narrowly watch our steps; make us not Offenders for a word; be not ye (5) Committe-men; What wounds the Physician in this Text hindeth up, those expose not ye to open air; or if ye do, make use of these following salves.

2. Our thoughts (for ought that ye know) save your tongues the labor: A Father telleth you, (1) That it is impossible that the heart of him who continually receiveth the words of the heavenly Doctrine should not be affected; I will not say it is impossible, but I am sure it is (2) improbable. Self-examination is (3) required from every one: Consider now, not any Christian whatsoever hath so fair opportunities to look within himself, as (4) the Divine hath. If we know not our own wickedness, if our (5) sin be not ever before

I. Reply.
(1) Job 17. 9.
Psal. 24. 4.
1. Tim. 2. 8.
(2) Psal. 119.
101.
Isa 52. 7.
Luk. 1. 79.
John. 13. 8.
(3) Psal. 50.
16.
51. 15.
71. 23.
141. 3.
Prov. 8. 6.
Isa. 6. 7.
(4) Psal. 50.
17.
51. 10.
Rom. 2. 1.
(5) Psal. 38. 16.
36. 6.
Mark 9. 42.

II. Reply.
(1) S. Chrysostom. Hom. 5. in 2. Tim.
(2) Psal. 19. 7.
(3) 2 Cor. 13. 9.
(4) Lectio assidue purificat animam. S. Aug. Serm. de tempore.
(5) Lucerna Domini scrutans in conscientia, torquens in facinore. Bernard.

(6) Gen. 18.

27.

*Dum alium flecto,
meipsum defleo.*

Ambrosi.

(7) Rom. 2. 1.

(3) 7. 9.

(9) Mat. 4. 20.

2 Cor. 4. 6.

10. 5.

(10) Deut.

17. 19.

Prov. 1. 5, 10.

(11) Job. 40. 4.

42. 6.

(12) Heb. 12.

21.

Psal. 119. 120.

(13) Rom. 11.

Gal. 1. 8.

(14) 1 Tim. 1.

(15) 1 John 1.

(16) James 3.

(17) Luke 22.

61.

us, it is (in us who daily consult the *Scriptures*) a daily, a repeated *quenching of the Spirit*. It is monstrous in a man of God, to give place unto the Devil. Can we supplicate for you, and forget that we our selves are (6) dust and ashes? Our consciences would be very much seared, should we (7) complain of your faultiness, and cherish our own. The more we do search the *holy Scriptures*, the more we do (8) pry into our own lives; I say, the better we think of the Law of God, the worse we think of our selves. Gospel-light helpeth us to see many a mote in our (9) right eye; then we make a progress in our studies, when the fear of the Lord (10) giveth us understanding: And the more we (11) see God, the viler we find our selves; The higher Moses ascendeth upon Mount *Sinai*, the more exceedingly doth he (12) fear and tremble; *Exod. 28*. Dress Aaron in his habits, and the weight of his own vestments will keep him under: Make St. Paul a (13) chief Apostle, and he will proclaim himself the (14) chief of sinners; St. John was one of those here spoken unto in my Text, he professeth, he voluntarily (15) professeth, That if he should say he had no sin, he should be a deceiver. St. James was a second of these Apostles, he concealeth not that he sinned, and that too (16) in many things. Nor sell these confessions from a levity of brain, but from an inward conviction of guilt; For instance, ye see a third of these Disciples bursting into tears at the (17) very first look: he was the chief of the eleven

eleven here spoken unto; and when Christ had once (18) revealed his power unto him, he stood off at a distance; *prostrate*, because *sinful*. Ye, therefore, among all our Congregations, who (19) take up the first stone against us; may do as our God (20) doth, ye may (21) cast your Book of Remembrance into the midst of *Euphrates*.

3. It is not for you, (1) but for our God, and our Rulers to number our steps: *To the Masters we stand or fall*. Be not many (2) Masters, my Brethren; or if ye (3) will be our Judges, consider the *Rate that is set before us*: If ye will needs weigh us, weigh us in an even ballance; take the (4) ballance of the Sanctuary; give unto (5) *sons of Zion* the allowance due to gold; compare our burden with your own; and if our duties be both greater, and more then (are) yours, can you blame us if our failings be so to? Examine duties (6) personal; Is each of you bound to search out his fall in *Adam*? To pass from the death of nature to the life of grace; to grow in that grace; and in the knowledge of God? so is each of us: compare (7) *family and neighbourly* offices, still ours are the same with yours, and more. Proceed now unto our distinct *Vocations*, we have here more, much (8) more weight upon our shoulders then have ye: Our personal and relative Obligations match yours, and (as ours) overmatch yours; but the Obediences due from our Callings transcendeth what

(18) 5. 8.

(19) Joh. 8. 7.

(20) Mic. 7. 19.

(21) Jer. 51.

48.

III. Reply.

(1) Exod. 20.

12.

(2) James 3. 1.

(3) 4. 11, 12.

(4) Gal. 6. 1, 2.

(5) Lam. 4. 2.

(6) Phil. 2. 12,

15.

2 Pet. 1. 10.

(7) Jam. 2. 8.

(8) 1 Tim. 3. 4

2, 14. 6. 10.

2 Tim. 6. 8,

13, 14,

2. 3, 4.

1. 22,

24, 25.

Tit. 1. 6, 9.

2. 1, 8.

1 Cor. 9. 22.

is due from yours, and that by far: Ever, as is the *Employment* which is enjoined, such is the *Duty*: By how much more *publick* our vocation is then is yours, by so much more extensive is our duty; and by how much more *sacred* our Calling is then is yours, by so much the greater is the *Task* upon us *incumbent*. Consider then, if your obediences be more then ye can perform; if your duties, your burdens be more then ye can weild, (and more then ye can weild they are) who is [9] sufficient for these of ours? You see now, that the persons here spoken to, must be allowed their failings, not only as men, but as Believers; not only as Believers, but as Disciples; they are subjects, not of your Obloquie, but of your Compassion. Fitly are they, fitly are such as succeed them, compared [10] unto Pillars of the Church, since upon their narrow shoulders so great a part of Christs spiritual building, as a heavy burden, is weightily placed.

4. It is not so much our failing, as your observation: As we are more tasked, so we are more exposed to censure: I see more eyes upon this one Pulpit, then upon all the other Seats in this Church: As the [1] City, so the [2] foot upon the Mountain cannot be hid; the four cornered Cap had need sit squarely. Saith [3] one, the Errors of Great men, say I, the Errors of Clergy-men are never small; Where the feet are [4] beautiful, every stray-step is noted; it is not the hood, but the silk that doth amiss,

Let

[9] 2 Cor. 2.
16.

[10] Gal. 2.9.

IV. Reply.

[1] Mat. 5. 14.

[2] Isa. 51. 7.

[3] Francis L.
Verulam.

[4] Isa. 51. 7.

Let a blemish be in ones eye, and look from off it, we cannot, although in good manners we would: If the black Gown be not fire-new, it is thought dusky; if new it be, it smelleth of the fire: The grave-stile is termed flat, and the polite quill pedantique: It is much if the Rochet be neither too short, nor too long: The Embassadour is never more observed, then when he hath Audience; and the stains are therefore obnoxious, because the Scarlet is so pure: White was the [5] Levites linnen, else had the Levite seemed as spotless, as one of another Tribe. In his sufferings hundreds of other followers deserted Christ; of them the Gospel is silent; it is not silent of the persons spoken to in my Text: The persons here spoken to, are chief Disciples, chosen Apostles; wherefore of their failings, the Context is full; It is noted of them, that hitherto they [6] Took not up their cross; could not [7] watch with Christ one hour; minded [8] earthly things; had [9] very little faith; were [10] ashamed, and [11] afraid to own either Christ crucified, or [12] the purity of His Gospel, nor as yet knew they [13] the Scriptures. But herein alas, herein lieth the difference; that these Apostles failings are so much noted, is the goodness of Gods Spirit: That our failings are so much noted, is the wickedness of mans Spirit.

But, Let not your heart be troubled, the thing is of God; it is for [1] your sake, that God permitteth our sins to [2] equal, if not to exceed

[5] 2 Chron.
5. 12.

[6] Mat. 16.
23.

[7] 26. 31, 40.

[8] 20. 21.

Mark 9. 34.

Luke 22. 24.

[9] Mat. 16. 8.

Mark 9. 34.

[10] 8. 38.

Mat. 26. 74.

[11] Mark 14.

50.

Rev. 21. 8.

[12] Gal. 2.

12.

[13] Mark 9.

32.

John 10. 9.

V. Reply.

[1] Rom. 8. 28.

[2] Act. 14. 15.

[3] 2 Cor. 4. 7.
compared with
Jug 7. 20.

[4] Exod. 20.
19.

Gal. 2. 19.

[5] 1 Cor. 12.
28.

Ephes. 4. 11.

[6] ἡ ἐκ τῶν ἱερὰ
μὴ ἀρνήσιν,
ἀλλ' αὐτὴ μὴ
ἐκλείπων τὴν
πίστιν αὐτῶν.

St. Chrysost in
Luc 22. 32.

[7] John 18.
27.

[8] 1 Cor. 1.
27.

[9] Numb. 10.
[10] Josh. 6.
23.

compared with
2 Sam. 5. 24.

[11] Mar. 12.
20.

Phil. 1. 6.
[12] John 2.
25.

[13] 20. 29.
[14] 13. 38.

[15] 15. 5.
[16] Mark 9.
50.

[17] Mar. 5.
14.

[18] 1 John 1.
2. 3.

[19] John 15.
16.

[20] Mar. 15.
5.

[21] Luke 6.
2. 13.

[22] Luke 6.
2. 13.

ceed yours; for your sake it is, that we are
such [3] *earthen vessels*; that we are [4] not
Angels, but *men*: The holy Ghost giveth unto
you that [5] *sort of gift*, which is best for
your profit. When Christ prayed that *Peter's*
faith [6] might not fail him, he would not
pray that *Peter's* [7] heart might not fail him.
He could have made these Disciples *here spoken*
to as *Self-denying*, as *stout*, as *stedfast*, as *stull* of
knowledge, as full of holiness before his *As-*
scension, as after his *Ascension* they were: he
could so; but this (he knew) suited neither
with his *Spouses* benefit, nor with his own [8]
wisdom. Let this suffice you, That whether
he use *Silver* [9] *Trumpets*, or *Rams* [10]
horns, the *Captain of your Salvation* will bring
forth Judgement unto Victory: He long be-
fore this *Text* or *Context*, perfectly [12] knew
the *inabilities* of the persons to whom he now
speakest; yet their [13] *Ignorances*, [14]
Infirmities, and [15] *Insufficiencies* notwith-
standing, he made them the [16] *Salt of the*
earth, the [17] *light of the world*; *witnesses of*
[18] *saving truths*, and [19] *chosen Disciples*,
&c. Why this? *Answ.* His glory he would not
give unto others. He who revealeth *his power in*
mans weakness, will have the glory of his grace
ascribed by you, not unto his (frail) *Ministers*,
but unto *Himself alone*: Hence it was, that (as
simple as they were) these very persons he [20]
sent to *publish the Gospel*; these very persons [21]
he *ordained* to be His *Apostles* and *Embassadors*.

6. Lastly,

6. Lastly, Believers (1) have another eye to view such Pictures with, then disquiet spirits have. In this Text, very faulty our persons spoken unto are; their hearts are overcharged with care, they have little or no Faith in Christ, they sin against heaven; nevertheless, their Master (you see) harboureth (2) against them no discontents, forgiveth all, maketh the best of all; yea, he here preventeth their trouble: He doth not despise, but pity; not reject, but assist their persons. So many of you as are followers of Christ, like dear Children, Let the same (3) mind be in you which was in Christ Jesus. If we your Ministers err like men, that is, like these Apostles, let this stir up in you, not your corruptions, but your Graces: Ye will not (therefore) dash your feet against (4) these stones. Happily, we your Ministers are therefore permitted to follow these persons, here spoken to, in their defects, that ye, our Congregations, may have the praise of imitating the person here speaking, in His perfections: With joy may we draw (5) waters from these wells of salvation, if ye thus roll away the stone from your (6) fountains (7) mouth.

So long as friendship with the world is enmity against God, so long will humane obstinacy be (1) wounding Godliness. Some whom natural light daunteth from opening their mouths immediately against God himself, make bold, and (2) spare not to ease their spleen upon Gods chosen Priest-hood: as the Law, to the (3) Gos-

E

pel

VI. Reply.

(1) Like Nicodemus in *Ellian*.

(2) Compare John 13.38. with Luke 22. 16. and Mar. 16.7.

(3) *Ea quem que causa prebend. is quā commodē tenēri potest.* Epictetus.

(4) Mar. 16. 18.

(5) Isa. 12.3.

(6) Zech. 13.1.

(7) Jer. 15.19. 2.

Of their Pre-lacy.

(1) Joh. 15.19, 20. 16.33.

(2) Numb. 16.

3.11. (3) Jude 11.

(4) *Iſa. 8. 14.*

(5) See Dr.
Walsburn his
 1661. May 29.
 Sermon upon *Iſa.*
 58. 12.

(6) *Mal. 3. 9.*
Deut. 12. 19.

pel shall never want for such as unawares to themselves, second the gain-sayings of *Corah*. Let our *Clergy* mourn, or pipe, fast with the *Baptist*, or feast with their *Lord*, yet still as the (4) *Master* himself abideth a rock of offence to every unregenerate person, so abideth his *Minister* too. Before the *Repairer of our breach* had (5) prosperously disappointed them who took the *Houses of God* into their possession, the rock of offence then was, that the consecrated *Levite* was, and (alas he was) made the very *Off-scouring* of his people. Now that great Mountain cannot stand before our *Zerubbabel*; the prejudice, the scandal now taken is, that the felt same *Levite* is no longer continued the *Scum* and *Off-scouring* of his people, that is, the (6) *Reproach* and *Guilt* of his brethren. He is now envied as too great, or too rich, or both. Might some men prevail, the person here speaking in this Text, should have been neither *Melchizedec*, nor the son of *David*; no *King* of the *Jews* by birth, nor *High-Priest* by Calling; nor should his immediate servants, his immediate successors in the work of his Ministry have received either *Dignity* or *Revenue*: whereas, that ineffable felicity which we do all of us partake from our *Head Christ Jesus*, who (so often as he pleased) did (in the days of his flesh) in all holiness and wisdom exercise the power to him committed, may seem (unto me at least) to justify unto the *Ministers* of his Gospel both *Dignities* and *Revenues*.

First,

First, I see this holy *Jesus* blessed for ever, anointed in the days of his flesh (1) *above his fellows*; yet not ashamed to call them brethren: I see him owning a (2) *Plurality*; but it is for the benefit of his Church: I see him receiving (3) *Homage, Presents and Triumphs*, yet still he ceaseth not to deny himself: I see him (4) *dignified*, nay (5) *glorified*, mean while he taketh up his Cross; all power was (6) *committed unto him*; nevertheless, He *soured* (7) *this world*, as though he used it not: An (8) *Arch-Bishop* he is, and blessed be God, that he is such. A *Rabbi* he (9) was, and therefore a (10) *Rabbi*, because a *Teacher sent from God*; They called him (11) *Lord, Lord*; but so far was he from *lording it over Gods Inheritance*, that (I advise you) learn of him, for he is meek. Ye see now that a *Samuel*, a *Jehoiadah*, a *Jesus*, may be a good *Priest*, yet a good *Ruler* too. Ye perceive, that let a *Preacher of Righteousness* keep close unto the (12) *example of Christ Jesus*, and make him rich, make him great, give him a *Plurality*, make him a *Doctor*, make him a *Prelate*, make him a *Bishop*, make him a *Lord-Bishop*, make him a *Lord-Arch-Bishop*, yet still the zeal of Gods house eateth him up. His feet still not only continue, but appear beautiful upon the mountains; and He himself not only appeareth, but continueth a *Pastour* according unto (13) *his King*, yea according unto his (14) *Gods own heart*. Trample not upon *Aarons Rod*, for it (15) *flourisheth*.

1. In Dignities.
(1) Psal. 45. 7.

(2) Joh. 10. 16.

(3) Mar. 2. 11.
21. 5.

(4) Heb. 8. 6.

(5) Joh. 18. 33.

(6) Mat. 2. 2.
28. 18.

(7) Joh. 18. 36.
Luke 9. 58.

(8) Heb. 3. 1.

1 Pet. 2. 25.

(9) Joh. 1. 38

(10) 3. 2.

(11) 13. 13.

(12) In ea regula incedimus,
quam Ecclesia
ab Apostolis,
Apostoli à Christi-
sto, Christus à
Deo accepit.
Titul. de Præs.
c. 37.

(13) Prov. 22.
11.

(14) Jer. 3. 15.

(15) Num. 17.
5.

2. In Revenues.

(1) *Videas que*

S. Iden de Dñs

Spiris Synag. 1.

c. 4 & c. 6. *Syn-*

tag 2. c. 17. *Vi-*

deus & Dan. 3.

1. Hof. 2. 8. A. 3.

19. 24.

(2) *Ex. Le Num.*

(3) *Ifa.* 1. 11.

(4) *Mede on*

John 4. 23.

(5) *1 Cor.* 3. 8.

11.

(6) *Heb.* 10. 11.

(7) *Gen.* 14. 20

2 *Chro.* 29. 31.

(8) *2 Sam* 7. 2.

24. 24.

1 *Kin.* c. 5. c. 6.

c. 7.

(9) *Ifa.* 61. 6.

60. 6, 7, 9.

Deut. 33. 19.

compared with

Mat. 4. 15.

(10) *Ifa.* 51. 16

1 *Cor* 3. 22, 23

(11) *1 Cor.* 9.

11.

1 *Tim* 5. 17.

Philem. 8. 19.

Gal. 6. 6.

(12) *Gen.* 22.

12, 16.

1 *Chro.* 28. 2.

6, 7.

Hag. 2. 15.

Mar. 25. 40.

Mar. 9. 37. 41.

Luke 7. 44.

John 12. 7.

(13) *Phil.* 2. 13.

1 *Chr.* 29. 9, 14.

2 *Chr.* 29. 36.

Secondly, I need not entitle the person or persons in my Text, unto *Church-Revenues*; (where) methinketh they defend themselves, and have (methinketh) warrant so to do.

1. First, *From the light of Nature.* Ask a *Heathen* what he (1) can do, what he can part with in service to his false gods; The *blinder* his devotion, the more mayest thou see: Next, *From the* (2) *Law of Moses*; for my part, I cannot conceive that God who requireth Faith, Purity and Sincerity as well under the (3) *Law*, as under the *Gospel*; God, whose Spirit and Truth is opposed, not (4) unto the *Beauty*, but (5) unto the *Ceremony of Levitical Rites*; I say, I cannot conceive, that this wise God, who was so sumptuous in the (6) *shadow*, will have the *substance* less (7) costly. Take (in the third place) *Examples of good men*; He harpeth on another string then (8) would *David*, he maketh himself wiser then was *Solomon*, who esteemeth any part of this worlds wealth too excellent for Gods Temple. Fourthly, *From Evangelical* (9) *Predictions*; these therefore promise unto us affluence of *temporal blessings*, because plenty of *spiritual*; to wit, The *world* is made (10) *for the Church*, not the *Church* for the *world*. Fifthly, *From Gospel* (11) *privileges*; repute it no Robbery, if we exchange with you *Things spiritual* for *Things temporal*. Sixthly, *From that* (12) *value* which God himself putteth upon (his (13) own gift) *our good will* well expressed; from the cup of

(14)

(14) cold water, to the feast of *Zachew*; from the widows mite, to the costly *Spiknard*, *God doth but* (15) *prove us*: He hath given us himself, (16) and with Himself (17) all things. He will (18) try now, of all that he hath given us, what we can (with heart and good will) render back again unto his proper use and service.

(14) Mat. 10.
42.
compared with
Joh. 4. 7, 10.
(15) Gen. 18.
3. 5.
Exod. 35. 5.
36. 6.
Deut. 18. 47.
1 King. 17. 13.
1 Chron. 28. 9.
29. 12, 16.
Phil. 4. 7.

1 Cor. 4. 7. compared with Mat 10. 8. (16) Gal. 1. 4. 2. 10. 1 Tim. 2. 6.
(17) Rom. 8. 28 1 Cor. 3. 21. (18) Mat. 10. 8. 2 Cor 8. 8. Luke 8. 3.
compared with Mat. 16. 8, 9, 10. and Mark 14. 3, 9.

2. Null all these *Topicks*; Descend a while from *Gods* wisdom, to *mans*: What ye under the *Gospel*, sacrifice unto your God, is not consumed with fire, as under the law it was: No bird, no beast is prohibited as common, or (1) unclean; the fat of your lambes, of your bullocks, of your hee-goats are no whit lessened by your devotions: your Groves are not daily cut down to continue a perpetual fire in the Sanctuary; Neither doth the perfume of your prayers diminish the quantity of your sweet spices. Again, be *our portion* never so large, the *Nationall stock* is equally the same: *Rome* sucketh no *Peter pence* from the *Protestant*; no *Cell*, no *Cloister* burieth the treasures of *English Monasteries*: On the other side, what from us supplieth his *sacred Majesties* royal *Exchequer*, easeth you of some of your *Subsidies*, and payments. Once more, there is the same *Charter*
for

(1) Act. 10. 15,
16.
Nehem. 10. 34.

(2) Rom. 2. 21.
*Concessimus
 quod Ecclesia
 Anglicana libera
 sit in perpetuum,
 & habeat jura
 sua integra, &
 & omnes liber-
 tates suas, illa-
 sas. Magna
 Charta. c. 1.
 See also Sr
 Edw. Cook on
 Litt. Ten l. 1. c. 9
 Sect. 73.
 (3) Commune
 societatis vincu-
 lum, mutua in-
 digentia.*

(1) *Tenuitatem
 beneficiorum,
 necessario sequi-
 tur ignorantia
 sacerdotum.
 Jewel.*

for our (2) revenues which ye have for yours ; yea, and the same reason, yea, and the same com-
 merce too : as we share with you in the same
 plenty, so we are a part of the same (3) Villages,
 of the same cities, and of the same Kingdom
 with your selves : The tribe of *Levi* is one, al-
 though but one of the twelve tribes ; of all
 which twelve tribes, I know never a one that
 doth, of her *lawful profits* ; either improprieate
 lesse unto the owners self interest, or refund
 more unto a common benefit, then ours doth.
 Cast up our accompts, ye will finde whatsoever
 falleth into this little *sea*, quickly *floweth back*, and
 ere ever it be full *Tide*, emptieth it self into re-
 quisite *Channels* and *Rivers*. Our Wives and
 Children can tell you, that much may go tho-
 rough, but little (they wils) can abide in a
 private *Ministers* hands ; If ought stick by the
Reverend Prelates (most what) that is disbursed
 to a publick good in *Schools*, *Libraries*, *Colledges*,
Alms-houses, &c.

3. Return now unto the *glorious Gospel of
 Truth* and *Peace* ; ordinarily a (1) private *Per-
 sonage* wanteth wherewith to procure, and much
 more wherewith to publish considerable Vo-
 lumns. It is for the wealthy *Prelates* to enjoy
 spare hours to accumulate Books, to converse
 with the most, and most eminent in every Sci-
 ence and Language ; to maintain *Chaplains*, *A-
 manuenses*, *Printers*, &c. whereby they are en-
 abled to countermine the united industry of for-
 eign *Colledges*. We owe unto the *Revenue*, as
 well

well as unto the *studiousness* of our most Reverend, and right Reverend, and Reverend *Prelates* Books, as *seasonable*, as *religious*; as *religious*, as *learned*; as *learned*, as *exhausting* and *expensive*. The Lord make us truly thankful unto his goodness, for those many and excellent Treatises which do every where abound amongst us; mean while, next unto God, the Author of *Holy Writ*, and unto his Vice-Gerent, *Defender of the Faith*, we owe unto the (2) *Prelacy*, the first and best Reformation of our Church, our best pieces of Divinity, whether Polemical or Practical; yea, and our best Translations, Commentaries and Copies too of the Holy Scriptures themselves. Give God the glory; had the *Reverend Hierarchy* of our Church been sacrilegiously deprived of their Revenues, most of us (for ought that I know) had been unestablished (even unto this very day) in the Fundamentals of *Religion and Truth*.

Land, Latimer, Lake, &c. Montague, Morley, &c. Nicholson, Overall, &c. Prideaux, &c. Reynolds, Ridley, &c. Sanderson, Smith, &c. Taylor, Thirlby, &c. Tupper, &c. Walton, Westfield, White, Whitgift, &c.

(2) Abbot, Andrews, &c. Bilson, Brumrich, Bradford, &c. Cranmer, &c. Day, Davenant, &c. Eniles, &c. Field, Fulk, Fern, &c. Gauden, Goodrich, &c. Hall, Ho'bech, Hooper, &c. Jewel, &c. Kings, &c.

(1) Hooker Eccles. Polit. l. 5. Sect. 15. 71. 76. B. Gauden in his Hieraspliter: Answ. to the sixth Cavil. per totum. B. Nicholsons Apology.

Beside what others have (1) learnedly and effectually argued and proved: *Church-Revenues* (seem to me to) entitle themselves unto the *persons in my Text*; whether the *persons in my Text* be considered as *Sufferers* for the Gospel of Truth, or as *Messengers* of the Gospel of Peace.

(1) *Predicare
verbum salutis
quam deus vult
in se servare
mundi.* Luther.
Rom 15. 3.

2 Cor. 12. 15.

(2) 2 Chron.
36 16.

(3) *Chi. post il
torcio, ha sempre
per costume a se
far ombra &
agli altri lume.*
Tortiano.

2 Cor. 12. 15.

(4) Study is a
staff of cotton.
ibid.

Eccles. 12. 12.

(5) Phil. 2. 20.

2 Cor. 11. 28, 29

*Sancta. & lau-
dabilis est in re-
ligionis negotio
impatiens.*

Jeron.

(6) Phil. 3. 8.

Ανγω τῆς

ἰσχυροῦς ὁ

Χρῆς & S.

Chrysof.

(7) *—pauperas*

ridiculos homines

facit. Qui mi-

rantur opes, hi

nulla exempla

beati. Pauperis

esse putant—

(8) *Sapius emo-*

lunt elemosyna-

rum domos quos

non commovent

concionum verba.

1 Tim. 3. 8.

Tit. 1. 8

1. *As sufferers* : We , while we preach, the truth of the Gospel, are many ways sufferers : our *names* suffer, our *quiet* suffereth, our *estate* suffereth, our *health* suffereth, &c. first, the haters of God speak evil of us because we, as in duty bound, convince them of evil; we *gall* their consciences, and they (1) *smite* us with the tongue : secondly, since we cannot speak *peace* to their sins, they (2) endeavour our *trouble* : thirdly, while ye honestly set out our maintenance, *sons of Belial* will rather rob God, then spare us (3) our own; and of what they steal not from us, little improvement can we make; yea, well is it, if while we are *wasting our selves* in our duties, none of our servants waste our *childrens bread* : fourthly, where diseases are contagious, and that contagion is not yet discovered, who visiteth the sick, and burieth the dead, seldom escapeth infection : however (4) much studiousnesse, and much health be hardly found in one person. Beloved, I urge not these as *complaints*, but as *vindications* : the sincere *Minister* hath (5) other cares wherewith to busy his thoughts then these low troubles; his soul is too spiritual to be satisfied with any thing under the (6) *Master whom he serveth*; these earthly cloggs which the world calleth *Mony, Wealth, Pleasure, Honour, &c.* he rather *useth* then *desireth* : true, without them *live* (7) he cannot; he cannot without them so (8) *live as becometh his vocation*; they are that *oyle of the sanctuary*, which the wisdom of the

the all-sufficient God hath made necessary to preserve our light of life, and consequently the light of the Gospel from *extinguishing*: wherefore, since a Minister can no more subsist without these, then without the air which he breathes in, stoop he must to take them up for his livelihood, and seeing he must of necessity encumber himself with these requisite supplies, very equal it is, that what is his right be tendered unto him, not only as his due, but as his *encouragement*, and (9) comfort.

If the *over-watched Midwife* be wearied, and humbled with the loud cries, dolefull complaints and fearfull pangs of a woman labouring, and travailing as well for her own life, as her infants, your courtesie considereth not only this midwifes handinesse, but her discomforts; not only her dexterous skill, but her irksome watchings. In stead of enjoying the sweets of some pleasant garden, the *Chirurgion* rieth himself up unto his patients wound; dresseth bruises deep and putrified; sores enough (one would think) at once to affright, and poison him; in this *Chirurgion* ye regard not only his art but his patience. The *Physician* neglecteth his estate, his home, his ease, his sleep, his health to attend the groans of a dying man; for these his self-denials the mercilesse souldier would not (1) grudge him his twenty shillings a day; The (2) eloquent Lawyer who neglecteth his own estate to secure thine, crowdeth, sweat-

F

eth

(9) Philem. 14.
Phil. 4. 14, 17

(1) Dr. Gauden.
Hieraspistes. p.
490.

(2) Pro. 13. 20.
Astruc infelix
ang. sto limine--

(3) Gal. 4. 19.
(4) Jonah 4. 1,

2.
compared with
Esay. 53. 1.
(5) Ecclef. 2. 2.
No indifferent
gesture is so sel-
dom without sin
as laughing, for
it is commonly
raised upon
things to be
pitied. K. James,
stores regii. A-
phorisme. 54.

(6) Exod. 28.
29.

eth and wearieth as well his whole body as his tongue, thou wilt not for shame offer this *Lawyer* a single foe: The infirm *Judge*, though aged and crasie, rideth his *Circuit* through ill ways, and worse weather; he afflicteth his weak body to relieve the oppressed; sitteth all day long in much pain to ease his country of many vexations; the King him-self will see this *judge* rewarded: Beloved, great are these inconveniences; but no burden (under that which crowneth his sacred Majesties royal *vigilancies*, and Princely *affections*) can equal those *throws* (3) wherewith the *Admistres* of *Jesw Christ* travaile. *Who hath believed our Report*, is (4) an *afflicting* question! Dear people, we mourn in secret for your (5) laughter; we grieve because ye lay not your sins to heart; so sad an accompt of the *flocks* to us entrusted: so little fruite of our great labours; of the souls for which Christ died, so many *posting to Hell*! forbear ye tears (if ye can) we (I am sure) cannot: the names written upon our (6) *breſt-plate*, stick too close upon our bosom to afford us any such ease. Omitting, then, what we suffer in our name, peace, wealth, and health, is any revenue or honour a *suitable requital* for these our frequent, alas, our constant discomforts? If ye (Parents) have in your hearts any *bowels of pity* over one childes *ricated* consumption, anothers *angry blaines*, a thirds *bruised limbes*, a fourth *burnt* in your fire, or other like calamities (from which God forefend) ye have (then) a little *turning*, a little of

of the melting of our bowels, a little taste of our inward bleedings; ye will (then) see us in the same Posture as was the sister of that forlorn Moses: *Exod. 2. 4* or as was Hagar when she had eyes able to weep, but not able to (7) see the perishing of Ishmael; yea in the same Posture as was Rachel, then when she therefore wept for her Children, because they (8) were not. Beloved, He that could have with-held (9) wine from either Hagar or Rachel, deserved little himself: either take from us these waters of affliction, else mix with these waters some wine of gladness. Lay ye aside the hardness of your hearts, we will then be content to make *Brick without Straw*. Affright us no more with frequent Symptoms of your everlasting death, and then debar us of what worldly shelters our earthly Tabernacles may justly demand; either preserve your precious souls from being lost, or grudge not our bodies the melancholick comfort of a mourning weed: But if our trembling hearts therefore die daily, because ye daily neglect to escape death, afford us (we beseech you) some of your weak Fulips, for Cordials ye can give us none. Since we must suffer heaviness, because some of you repent not of your unbelief, allow us that liberty which was not denied unto the persons in my Text; The person here speaking was a man (10) of sorrows, ye therefore sometimes find him in (11) a Garden of pleasures: Cause enough he (12) had to weep over Jerusalem; repine not if

(7) Gen. 21.
16.

(8) Jer. 31. 15.
(9) Prov. 3 1. 6.

(10) Compare
Mat. 26. 36.
and Joh. 18. 1.
with Luke 22.
39.

(11) Ibid.
(12) 13. 34.
19. 41.
Mat. 23. 37.

(13) 21. 7.
Luke 19. 37.
compared with
Judg. 5. 10.

(14) Ibid.

(15) Psal. 69. 9.

(16) Mat. 21. 9.

(17) Luke 22.

15.

(18) 23. 33.

(19) Mat. 17.

13. 2.

(20) Luke 1.

12.

(21) Mat. 2.

11.

he (13) ride to it as (14) honourably as he can: Since the (15) *Reproaches of his God* fell so often upon him, blame him not, if he (16) accept of *Hosannas*; since he doth (17) not refuse to be crucified upon (18) one Mount, grudge not to see him (19) transfigured upon another; if he disdain not a (20) *Manger*, spare him your presents. As for the *Persons here spoken to*, they are likewise spoken to in the tenth Chapter of St. Mark; where for what they suffer in verse 29. they receive a hundred fold in verse 30. I conclude then, so long as the yearning of our bowels beggeth of you, *Believe in God, believe in Christ; In your Fathers house are many Mansions*: So long your Equity, if not your Bounty, will treat us, *Let not your heart be troubled*.

2. It our necessary Supplies part from you with an *Evil Will*, we then address our selves unto you all, not only as *Sufferers* through your default, but as *Messengers of your peace*, viz. For so much as the *Tidings* which we bring are glad Tidings, the just Lord hath (1) ordained, that we should live not upon the *Courtesie*, but upon the *Duty of Christians*; not upon their arbitrary Collation, but upon a *Reward unto our Heavenly Message*. The Lord of Hosts, that is, the (2) God of them, who *Soldier-like*, kept their (3) *courses* in the Temple, made not *Levites* to keep *Watches* at (4) *their own charge*: he allowed them *Standing-Pay*, even (5) constant *Stipends* of Houses, Cities, Tithes, Offerings and Sim.

(1) Luke 10. 7.
Gal. 6. 6.

(2) Psal. 81. 1.

68. 24. 134. 1.

(3) Luk. 1. 8. 9.

(4) 1. Cor. 9. 7.

(5) 13.

The (6) like Reward requireth he for Gospel-Service. Ye know, ever, in State Affairs, Ti-

(6) Ευαγγελισ-
των ἐστὶν ῥα-
βδός ἀργυ-
ρίας δώρον.

The Hebrew, כֶּשֶׁף The Chally, נָחֵם The Greek, Ευαγγέλιον, 2 Sam. 18 21. signifie not only *Nuncium*, but *Nuntius praeium* too. Thus, Ευαγγέλιον δὲ μοι ἔστω. Homer. Ody. 14. — ἔτ' ἀνὴρ ἐὼν Ευαγγέλιον τὸ δέ τι γινώ. And, Learned Mede on 1 Cor. 9.14.

dings of great joy, receive (7) Noble Rewards: The more considerable the News, the more signal the Recompence unto him who bringeth it: When the Person here speaking came as our (8) Salvation, his Reward was with him, as for us, so for Himself; and that not only when he ascended up on high, but likewise, when he rode into the holy City with (9) Triumph. As for the Persons here spoken to, since they also published the Gospel, let St. Paul alone to (10) plead their right. It is folly to expect Esteem from them who understand not *Virtue*; therefore unto the righteous man is Praise (11) assigned by his God; It is in vain for Evangelists to expect large gratuities from them who cherish a heart of unbelief; therefore God himself (12) steppeth in, and alloteth unto these Messengers of his (Ευαγγέλιον) M (13) suitable Recompence, even a (14) Double maintenance or Honour. If then the Revenues of our Church have been either formerly, or of later days an eye-sore unto any of you; if your Eye hath been evil, because your Lord and Master's eye is good; If any of you expostulate, what need of all this cost? ye will no more be so heedless as to stumble at this stone; rather

(7) Ευαγγέ-
λιον ἐστὶν ἀνδρ-
τίη κρείας ἀ-
πὸ τελευτῶν.

Plut. de gloria
Athen. quibus
Ευαγγέλια
quæ (i. doni
quædam) reddam
nescio. Cicero
ad Atticum.

Thus 2 Sam. 4.
10.

1 Cor. 9.14.
23.

(8) Isa. 62. 11.

(9) Mat. 21. 7.

(10) 1 Cor. 9.
4, 15.

(11) "Isa. 11. 1.
10.

1 Pet. 2. 14.

(12) Gal. 6. 8.

(13) 1 Cor. 9.
14.

(14) 1 Tim. 5.
17.

(15) Gen. 28.

(16) ^{11.} v. 18.

(17) v. 19, 20.

(18) Psal. 84. 1.

Object.

rather having (15) *slept upon it, ye will (16) upon it pour more and more oyl, until ye have made it a (17) Bethel indeed, viz. until ye have made it The house of (18) God, yea no other then Gods amiable house.*

Object. *Be it that they grudge not at your Revenues, yet well may we stumble at your Hierarchy; For in what part of all the Holy Scriptures do we read of Arch-Bishops, Deans, Prebendaries, Arch-Deacons and Sim; set to lord it over Gods inheritance?*

1. Answ.

(1) 1 Pet. 5. 3.

1. Answ. If any that should rule well, do (1) over-rule, that blame lieth not upon the Hierarchy, but upon the persons.

2 Answer.

(1) Prov. 19.

12.

2. Answ. As for the Prince in whose favour the Hierarchy of England (1) findeth life, seeing he is *The Vice-Gerent of the person speaking in my Text*; He is (ye know) a Supreme Governour over all persons among us; as well over persons Ecclesiastical, as over persons Civil: If then, His sacred Majesties-Royal Favour vouchsafeth to extend it self as well unto his Clergy, as unto his Laity: Do not ye (I beseech you) clip the Kings Prerogative; neither let your eyes be evil, because his gracious Majesties are good.

3. Answer.

3. Answ. As for the Names or Titles wherewith our most Reverend Arch-Bishops, our Reverend Deans, Prebendaries, Arch-Deacons and Sim. are dignified, I suppose thou wilt not stumble at them, until thou canst first produce out of Scripture, the honourable Titles of Lord chief Justice,

Justice, Serjeant at Law, Bench, Barrister, Attorney, Solicitor, &c.

4. *Ans.* As for the Legality of their Constitution, there is the same Law of the Land for their Authority, as there is for the excellent Magistracy of this Realm: Now, *If thou* (1) *judgest the Law, thou art not a doer of the Law, but a Judge.*

Object. No part of the Laws of our Land, ought to be contrary unto the Laws of our God.

Ans. If any part of the Laws of our Land opposeth the Word of God, I humbly, I earnestly wish it were repealed; for of right, our Law-givers can (1) *do nothing against the truth, but for the Truth*: But as for that part of our English Laws which establisheth Hierarchy, it in no wise opposeth the Holy Scriptures.

Object. It opposeth the Holy Scriptures in constituting an Hierarchy not enjoined by Gods Words.

Ans. Hierarchy is enjoined by Gods Word, as it is an (1) *Ordinance of man*; viz. Our Law-givers are themselves immediately (2) *ordained of God*; and being ordained of God, they have an (3) *Authority and Warrant from Scripture* to ordain subordinate Powers.

Object. Holy Scriptures give us examples of subordinate powers among Magistrates as (1) *Magistrates*; but they give unto us no such Examples of subordinate powers among Ministers as Ministers.

Ans. As holy Scriptures mention subordinate

(1) Answer.

(1) 1 James 4
11.

Object.

Answer.

(1) 2 Cor. 13.
8.

Object.

Answer.

(1) 1 Pet. 2. 13.
(2) Prov. 8. 15.
Rom. 13. 1, 2.
Revel. 1. 5.
(3) 1 Pet. 2.

14.
Exod. 18. v. 23.
compared with
v. 24.

Object.

(1) Exod. 18.
25.
and 5 m.

Answer.

(1) Exod. 28. 1.
Numb 18. 2.
3. 6, 33.

Object.
(1) Ibid.

Answer.
(1) Exod. 18.
23.

Object.

1. Answer.
(1) Deut. 17.
15.
Exod. 19. 25.
Joh. 1. 2.
1 Sam. 10. 15.
2 Sam. 7. 13.

(1) Prov. 8. 15.
Rom. 13. 1, 2.
1 Pet. 2. 13, 14.
Rev. 1. 5.

Object.
(1) 2 Tim. 3.
16, 17.

1. Answer.
(1) James 1.
17.
(2) Isa. 11. 9.

nate powers among the *Magistrates* under *Moses* and his Successors; so they do also (1) mention subordinate powers among the *Levites* under *Aaron* and his Successors:

Object. *The subordinate power among those Levites was by vertue of Gods (1) express Command.*

Ans. So were (1) the subordinate powers among those *Magistrates*.

Object. *Although in the old Testament, God appointed a Hierarchy among the Levites; In the new Testament, Christ appointed no such Hierarchy among his Ministers.*

1. Ans. Although in the Old Testament God appointed a (1) *Model of Magistracy* for his people; yet in the new Testament Christ appointeth no such Model of Magistracy for them that shall believe his Gospel.

2. Ans. As to *Model of our English Magistracy* is acknowledged and proved (1) lawfull, though there be no *Model of any Magistracy* at all in the New Testament, nor the same Model in the old Testament, as is in this or in any other Kingdom under Heaven: So the *Model of our English Hierarchy* may be proved lawfull, though there be no such Model of *Hierarchy* in the New Testament, &c.

Object. *The Scriptures (1) are a sufficient Rule.*

1. Ans. (Blessed be the Father of (1) *Lights* from whom cometh every good and perfect gift) *Knowledge doth cover our Island, (2) as waters*

ters cover the sea : Many, very many, exceeding many, and exceeding (3) precious are those English Treatises which exalt this whole Nation higher then ever Capernaum (4) was exalted : Possibly thou mayest so buy the (5) Truth, that thou mayest (in the end) sell all to purchase Christ, should I commend unto thy spare (6) moneys some few of them, such of them as thou thy self wilt not stumble at : Such as,

- The (1) Aggravation of Sin.
- Great (2) Salvation tendred.
- The (3) Deceitfulness of mans Heart.
- wilful (4) Impenitency the grossest Self-Murder.
- Gods (5) Summons to Repentance.
- The (6) Souls Preparation for Christ.
- The (7) Doctrine of Practical Praying.
- The (8) Doctrine of Conscience.
- The (9) Worthy Communicant.
- The (10) bruised reed, and
- The Souls Conflict.
- Tentations (11) Nature, Danger, Cure.
- The (12) Sincere Convert, and
- The Sound Believer.
- A (13) gracious Spirit, a choice and precious Spirit.
- The (14) Victory of Patience.
- Gods (15) All-Sufficiency.

- (3) Pro. 4. 4, 9.
3. 13, 18.
20. 15.
- (4) Mat. 11. 23
- (5) Pro. 23. 23.

(6) Pro. 17. 16.

- (1) By Thomas Goodwin.
- (2) By Rich. Egles.
- (3) By Daniel Dyke.
- (4) By William Fenner.
- (5) By Adam Harshet.
- (6) By Tho. Hooker.
- (7) By B. Prideaux.
- (8) By B. Prideaux.
- (9) By Jeremy Dyke.
- (10) By Dr. Sibbs.
- (11) By Rich. Capel.
- (12) By Tho. Shepherd.
- (13) By Jer. Burroughs.
- (14) By R. Young.
- (15) By Dr. Preston.

G

While

(16) 2 Tim.
3. 15.

(17) Ecclef. 12.
11.

(18) Rom. 13.
1, 2.

As at first God himself immediately, Exod. 33. 14, 15, 16. 1 Tim. c. 8. 7. 12. 12. ruled his people, so at first Christ also himself immediately ruled his people, but afterward entrusted their Government with Kings, and Rulers successively as God had formerly done.

2. Answer.
(1) John 13.
13.

Mat. 10. 1.
Luke 10. 1.
3. Answer.

(1) Deut. 17. 15
Ruth. 1. 1.
1 Sam. 12. 13.
(2) Isa. 49. 23.
Rom. 13. 6.
compared with
Mat. 28. 20.

While I commend unto thee these or other Books, better then these, wilt thou reply, Such Authors are therefore useles, because the holy Scriptures are able to make thee (16) wise unto Salvation? I know not: Thou wilt rather say, These (or the like works) are therefore beneficial, because they (17) consent unto the Truth of the holy Scriptures: Just so must I answer thee. The Word of God giveth general Rules (18) for the well ordering of Gods chosen people. Now, while our *Parliamentary Statutes* do in our *State Affairs*, establish among us as *King as Supreme Head* in all Causes temporal, and a *Magistracy* under that King: A *King as Supreme* in all Causes spiritual, and a *Hierarchy* under that King; These our *Parliamentary Statutes* do manifestly prove beneficial unto the Churches of God, while they make particular Applications of Gods general Rules.

2. *Ans.* Suppose before (1) Christ ascended from earth to Heaven, He, his *Twelve Apostles*, and his *Seventy Disciples* were in that *Infancy* (that *new-birth*) of the Church, a sufficient number of *Church Governours*: yet as the Church encreased in the number of Believers after Christ's Ascension; might not after Christ ascended, other *Church Governours* be introduced consonant and subservient to these?

3. *Ans.* Certainly, as in (1) *Kingdoms* and in *Common-wealths*, so (2) in *Churches*, such may be the form of Government; as the *Law-giver* for the time being shall see most expedient

pedient for the propagation of the Gospel. Christ hath (3) his *Ministry*, and his *Ministry* hath (4) *The power of the keyes*, just as his *Magistracy* hath the (5) *power of the sword*; but ever, the modelling of this *Magistracy*, and of this *Ministry*, belongeth unto the (6) *Lawgiver*. *Moses*, that is, *God by Moses*, may single out (7) *Aaron* and his *Successors* to be *high-Priests*; the *Levites* to (18) *serve at the Altar*, to (9) *bear the Ark*, &c. *David* may (10) appoint *Singers*, &c. and *Salomon* (11) may require them to take their *Courses* in the *Temple* orderly like an *Hoste*. In his time, in answer to the heads of the *twelve Tribes*, Christ had (13) his *twelve Apostles*. In answer to the *seventy Elders*, he had (14) his *seventy Disciples*: So after his *Ascension*, for the benefit of the Church, were added (15) *Deacons*, *Evangelists*, *Pastors*, *Teachers* and *Bishops*, and why not other such like, as the benefit of (16) *Christian Kingdoms*, and *Chuches* shall require? I conclude then, so far is our *Hierarchy* from being a *rock of offence* unto such as receive a love of the truth, that they are undeniably a (17) *gift of the holy Ghost*, even (18) *helps in Church-Government*, for where these celebrate thy name, *It is* (19) *well seen, O my God, how thou goest, how thou my God and King goest in the Sanctuary*. The next Scandal (if any) ariseth from our *Punction* it self; and that not so much unto others among us, as unto the *flourishing Nobility* and *Gentry* of this Kingdom: If these rule well,

- (3) 1 Sam. 2. 28
2 Cor. 3. 6. 1. 6. 4
(4) Mat. 16. 19
18. 18.
(5) Rom. 13. 4.
(6) Exo. 18. 19.
(7) 28. 1.
(8) Num. 18. 5
(9) 1. 50. 3 31.
(10) 1 Chr. 15.
11. — 17.
(11) 2 Chr. 5.
12.
(12) Psal. 84. 1.
Mal. 2. 2.
(13) Mar. 10. 1
(14) Luk. 10. 1
(15) A. 6. 5.
Ephes. 4. 11.
Rom. 12. 6.
1 Cor. 12. 28.
(16) 1 Tim. 5.
9. Tit. 1. 5.
John 3. 8.
2 Sim. 6. 5.
1 Kings 8. 64.
1 Chr. 15. 12.
16. 4.
2 Chr. 29. 30.
34.
Ezra 6. 16, 18.
Nehem. 8. 9. 9.
4.
(17) Ephes. 4.
7. 11.
(18) 1 Cor. 12.
28.
(19) Psal. 68.
21.

The Function
it self.

(1) 1 Sam. 7.

15. 12. 4.

(2) 2. 18. 3. 20.

1. Not unworthy the highest.

(1) See *Mode*
upon 1 Cor. 4.

1.

(2) See B. *Ad-*
drew Sermon, up-
on Luk. 2. 10,

11.

(3) Psal. 80. 8.

(4) 1 Thes 1. 3.

(5) 1 Co. 9. 3.

(6) Mar. 9. 38.

(7) Ezck. 34.

3.

may God have the Glory, and themselves the praises due; Nevertheless, since they have been more for ruling like (1) *Samuel*, then for (2) *ministering before the Lord* like *Samuel*; since they have stumbled at holy Orders as somewhat below their quality and birth; with all humbleness and earnestness I beseech them (and others for them) to recollect how little weight there is in the *Stone of Offence*: For,

1. Suppose not many mighty, not many noble receive the *Saving Faith*; *Saving Faith* is no whit the less precious: just so, be it that not many mighty, not many noble minister before the Lord, the *Ministry of Reconciliation* is no more whit dishonourable.

2. Term the *Persons in my Text* how ye please; look upon them, look upon us under the lowest Notions which ye conceive; Compare us unto *Fisher-men, Husbandmen, Merchant-men, Watchmen, Soldiers, Shepherds, Labourers, Messengers, Servants*, &c. sim. these and the like expressions will be not our Reproach, but your instruction; For instance, *your servants we are*, but your (1) *Servants in the Lord*; *Messengers we are*, but *Messengers of Glad Tidings*, and that not unto some private Family, but unto all people. Toil we do, but it is in a *Vineyard of Gods*; (3) *own planting*; a *Vineyard* wherein our *Labour* is the *Labour of Love*; and our *Foy*, is the (5) *Foy in the harvest*, yea in the (6) *Lords Harvest*. What *Flocks* we feed, are the sheep of (7) *Gods Pasture*: Likewise the *weapons of*

our

our warfare are not carnal, but (8) *spiritual*; The *watch* which we keep, helpeth to guard (9) your souls; we fight your (10) *enemy*; and the *Leader* whom we follow, is the *Captain* of your (11) *Salvation*: The (12) *Jewels*, the (13) *Riches*, the (14) *Gain* of Souls, for which Merchant-like we trafficke, are more then gold can (15) buy: Like industrious *Husbandmen*, we do indeed *see* our (16) *hand* to the plough; but we thus do, to plow up the (17) *fallow* ground of your hearts: and if Christ (18) maketh us *Fishers* of men, we fish for men, and catch *Saints*.

3. In the same *Notion*, although not in the same degree that we are *Watchmen*, *Husbandmen*, *Shepherds*, &c. God himself vouchsafeth to be styled a [1] *watchman*, [2] *Husbandman*, [3] *Shepherd* &c.

4. If by this means I may provoke *Heroick* spirits to chuse their own happiness, I shall compare the *house* of my God, unto his sacred *Majesties* Court. In a *Kings Palace*, seldom are conferred upon one and the same *Favourite*, the pre-eminences of many *Dignities* at once; But in *The Court* of the house of our God one and the same person is honourably entrusted with many *Offices* at once; unto one and the same *Minister* of Christ, belongeth the *Custody* of the *Rolls*, those [1] *antient* Records of the living God; the *Custody* of the [2] *Keys*, keys not of some *Lord Mayors Metropolitan City*, but of *Jerusalem* above; the *Custody* of the *Great Seals*, [3] *Seals*, whose *Image* and *Superscription* are [4] not *Cæsars*, but *Cæsars*

(8) 2 Cor. 10. 4.

(9) Heb. 13. 17

(10) 1 Pet. 1. 8.

(11) Heb. 2. 10.

(12) Mal. 3. 17.

(13) Eph. 3. 8.

(14) 1 Cor. 9.

19.

(15) Act. 8. 20.

1 Pet. 1. 23.

(16) Luk. 9. 62.

(17) Jer. 4. 3.

Hos. 10. 12.

(18) Mat. 4. 19.

[1] Psa. 121. 4.

117. 1.

[2] Job. 12. 1.

[3] Psa. 80. 1.

[1] Rom. 3. 2.

[2] Mat. 16. 19

[3] Rom. 4. 11.

[4] Mat. 22. 21

[5] 2 Cor. 4. 7.

[6] 1 Cor. 4. 1.

Gal. 6. 10.

Tit. 17.

(7) John 20.

21.

[8] 1 Cor. 5. 20

[9] Psal. 45. 13

[10] Can. 4. 9.

Hof. 2. 19.

2 Cor. 11. 2.

[11] *Agnosce,*
Sacerdos, quanti
te Deus fecerit.
Oleaster in
Num. 1. 3.

[1] *Rex Animus,*
Rex idem homi-
nium, Phœbique
Sacerdos. Virg.

[2] *Alex. Gen.*
uier. l. 6c. 12.

Cæsars King and Governours. In this little world are but five Senses, and He is Master of these Cinque-Ports: The Word which he preacheth, moderateth these: Allow your Conscience to be a Court of Equity, and the godly Preacher is become your Chancellor: Such Metaphors I need not borrow; For the Holy Ghost hath made, and declared us to be (5) Treasurers of the Royal Exchequer; Stewards of the [6] Kings Household, &c. We have [7] Letters of Credence from the Prince of the Kings of the earth, and his Embassadors we are for you, if you so please; His Embassadors we [8] are unto the [9] Kings Daughter, his dread Majesties glorious [10] Spouse. I appeal now unto all the vertuous Nobility of this most prosperous Kingdom, whether any of these Truths are below their Honour? No more below their honour, then the [11] Courts of our Great God, are inferiour unto the Courts of our most Gracious King; whom the King of Kings long preserve and prosper, a blessing in Himself unto his own Princely soul, a blessing upon his Royal Family, a blessing unto his three happy Kingdoms, and a blessing unto all the Militant Churches of Jesus Christ.

5. Even among the Heathen which knew not the Majesty of God, Priest-hood was [1] had in very high esteem: Unto Jupiters Priest the *Romans* [2] permitted a stately Robe, a Curule Chair, as well as a Flama or Mitre; yea, the *Cæsars* themselves, were some of them as well Pontifices as Imperatores: Afore the *Romans*,

mans, the Greeks entituled the same person to officiate as Priest, which [3] ruled as Monarch. Before the Greeks, the Ephesians had their precious [4] Crown of Priest-hood; placing their Priests the next [5] unto their Princes. For my part, I am easily perswaded, that they did as in other things, so in this particular, imitate Gods chosen people, among whom Aaron was the next unto Moses, then when Moses was King in *Jeshurun*: Beside, we find Melchizedec a [6] Priest as well as a King; David a [7] Prophet as well as a King; Salomon a Preacher as well as [8] King. Oh, when will the Nobility of England follow the example of these renowned Princes! May they consider, that *Esai-as* was therefore the more honourable, because a Prophet. *Jehoiada* was more famous in being High-Priest, then in his affinity to the Diadem of *Judah*; nor was *Joseph* ever greater then when from him was the [9] Shepherd, the Stone of *Israel*. The person speaking in my Text did not deny his kingly office, but in the fulfilling of his Prophetical and Priestly Offices he both lived and died. Of the Persons here spoken to, James and Jude his brother, James and John his brother were [10] high born, yet gloryed more in being the Apostles of Jesus, then in being (as indeed they were) of the blood Royal. I have therefore no small hopes, that the Nobles of England who find it their Esteem to be Ministers of State, will so train up their excellent Children, that they may within few years, be partakers in that

[11]

[3] *μπαρχὸν*
 ἢ ἱερατὸν.
 Aristot. Politic.

[4] τῆς ἱερο-
 σύνης τιμαλ-
 γίαται ἱερα-
 γον. *Idor. Pe-*
lusiores. 1.2 Ep.
 291.

(5) *μετὰ τὸν*
βασίλῃα τὰς
δέξας ἢ τὰς
ἑξοσίας δὲ
τῶν ἰσχυρῶν.
 Diod. Sicul.

(6) Gen. 14. 18

(7) Act. 1. 30.

(8) Ecclef. 1. 1.

(9) See *Junius*
 on Gen. 49. 24.

(10) *Cleophas*
 called also *Al-*
phus was bro-
 ther of *Joseph*,
 the Virgin *Ma-*
rius husband;
James and *Jude*
 were sons of
 that *Cleophas*;
 and *James* and
John were sons
 of *Salome* the
 daughter of
 that *Cleophas*.

(11) Isa. 61. 6.

2. Not injurious unto Lay persons.

(1) Act. 10. 18.

(2) 1 Cor. 5. 8.
Isa. 5. 6.[11] promise, and be deservedly called, *The Ministers of our God.*

We have looked upon the *Persons spoken to* in my Text, with both our eyes. We have noted in them first (that which we naturally espie in others, and over-see in our selves, viz.) great *Failings*: next (that which we as naturally covet for our selves, but envy in others, viz.) great *Dignities*.

And verily God himself magnifieth their Office: their *Letters credential* are endited by the blessed spirit, and sealed not with wax, but with blood; with blood, not of goats or lambs, but of a man; not of a man only, but of [1] a God. Their *Embassie* treateth concerning not War, but Peace; not among petty *Provinces*, but large *Kingdoms*; on terms not dishonourable, but (of all sorts) the most honourable, namely, that of a succesful marriage. Authority they have to proclaim a [2] *Solemn Festival*, and to espouse believers unto the Lord of Lords, and King of Kings: Yea, lest the sons of men should not duly esteeme the servants of the living God, lest the persons spoken unto in my Text, should otherwise want of a Reception answerable unto the Majesty of him whom they represent, the Lord of Glory vouchsafeth to entitle them not only his *Ministers*, but his *Embassadours*; not only his *Embassadours*, but his *Angels*.

Mean while (such is, if not our *Inheritance*, our lot) from this accreaseth one more stumbling stone, a stone cast between Christians as Clergy and

and *Laity*: The *Laity* so called for discrimination sake, the *Clergy* so called for divers reasons. One, the *Priest-hood*, once a part of (1) the birth-right of the first born, was [2] afterward allotted unto a peculiar Tribe. Another, where as *Moses* and *Joshua* divided the promised land among the other Tribes; God himself (3) allotted unto the *Levites* their *Inheritance*: A third, the first (4) Successors of these *Apostles* here spoken unto, were all of them chosen by casting of lots. A fourth, because God who still provideth for them; God who taketh pleasure in the prosperity of his servants, is still their (5) inheritance and lot. From some, or all of these reasons it is, that the (6) *Ministers of Christ* have from (7) *Primitive times* been stiled the *Clergy*; nor is this practice more *antient* then *innocent*: For,

- (1) Gen. 25.
31.
(2) Deut. 10. 8,
9.
1 Sam. 2. 28,
29.
(3) Num. 18.
20, 21.
Joh. 13. 33.
Ezek. 44. 48.
(4) Act. 1. 26.
*Cleros autem
vel Clericos hinc
appellatos Docto-
res nostri dicunt,
quia ut Matthias
sorte electus
est; sic & om-
nes quos illis
temporibus Ec-
clesiarum Prin-
cipes ordinabant,
sorte eligeant.*
Isidor. de Offi.

ciis Eccles. l. 2 c. 1. (5) Κύριος αὐτῶν, καὶ αὐτῶν. Deut. 10. 9. *clericus
dictus est, quia de sorte Domini, vel quia Dominus sortis, & pars Clericorum.* Papias.
(6) λέγεται καὶ αὐτῶν, ὡς συνέμαχος διακόνων, καὶ πρεσβυτέρων. Suidas.
(7) From before. *Ante Dam. 160. Platina.*

1. The same God which separated the (1) *Levites*; separateth his *Apostles* to (2) minister unto him.

2. While Christ chuseth to himself a (1) *Ministry*, he (2) giveth it as a *Help and Benefit* to his Church.

3. The Holiness of our Profession we deny not, but we claim unto our persons no other holiness or heaven, then what the God of Grace in-

- (1) Deut. 10. 8.
(2) Acts 13. 2.
Rom. 1. 1.
Gal. 1. 15.
(1) 1 Cor. 4. 7.
(2) 12. 4, 28.
Ephes. 4. 12, 13.

differently vouchsafeth as well unto you as unto us; in the same sense, that there is neither bond nor free, neither Male nor Female; there is neither Clergy nor Laity; for we are all one in Christ Jesus: If while ye give diligence to walk worthy the Lord in your Callings, we in our Callings neglect so to do; as St. Augustine (admiring Antonin) told (1) Alipius, We Clergy-men may perish in Hell, while ye no Clergy-men become Kings and Priests unto God in Heaven.

4. There is one God, one Saviour, one Maker and Father of us all, who is above us all, among us all, and in us all: As well Laity as Clergy, we have (all of us) one Lord, one Faith, one Baptism, yea and one (1) Lords Supper too.

(1) Surgunt indocti, & calum rapiunt, & nos cum doctrinis nostris sine corde, ecce ubi volumur in carne & sanguine.

(1) Simul hoc sumimus, simul bibimus, quia simul vivimus. S. August. de Con. dist. 22. Quia passus.

Tam Ministri quam reliqui credentes. Paschasius.

Munus oblatum totius populi sit, quia in uno pane omnes significatur. St. Ambros. in

1 Cor. 11.

5 Lastly, As we are bone of your bone, and flesh of your flesh, so we are one (1) Spirit: We have a spiritual Communion, Clergy with Laity, Laity with Clergy, both together making up that one Mystical body, whereof Christ is the head: so are we members one of another, that this discrimination of Clergy and Laity, like that (in our English Diadem) of the white and red Rose, causeth not difference but Union: I say, it doth but mind us of the Unity of the Spirit, speaking not only our Peace, but our Happiness; While, what diversity we have, like that of the corner stones

(1) Ephes 4.4.
1 Cor. 12. 13.

stones in the Temple, is therefore such, that it may the more strengthen the spiritual Building of God.

Wherefore we (of the Clergy) beseech you (of the Laity) that there be no strife between you and us, for we are brethren. Our Lord and Master is not ashamed to call you brethren, much less we his servants; yea, we your servants for his sake. We repute you not *Ethnick* or *Heathen*, but *The Laity*, the people of God; Examples we would be, Strangers we would not be unto Believers. And ye, brethren, as without holiness, ye cannot see God; so without Peace, ye cannot cherish Holiness: a body so fitly joyned together as this (1) body of Christ is, then best edifieth itself, when it most encreaseth in love. When in sincerity we pray, that God would save you his people; and ye petition, That God would bless us (2) His inheritance. When ye pray for us, That we may be indued with Righteousness; and we for you, That ye may be spiritually joyfull; this is mutually a pledge to us all, that God would give unto us clean hearts, and will not withhold his spirit from us.

(1) Eph. 4. 16.
Col. 2. 19.

(2) $\alpha\lambda\lambda\eta\lambda\omega\varsigma$.

Beloved, It is our joy, that while we are a chosen Ministry, ye are a chosen Generation; Our joy, that while we are a royal Priest-hood, ye are a peculiar people. On the other side, unto so many of you as acknowledge a God of (1) Order, unto so many of you as seek (2) Detency, and (3) Steadfastness, the received distinction of Clergy and Lay-men will become

(1) 1 Cor. 14.

(2) 33. 4

(3) Col. 2. 5.

(4) 1. Cor. 11.

19.

Jer. 18. 15.
compared with

Jer. 6. 16.

[5] Isa. 54. 11.

(6) Ibid.

(7) 1 Sa. 20. 19

(1) Isa. 30. 20.

(2) Phil. 4. 17.

2 Cor. 9. 8.

(3) 2. 16.

Lukc 9. 62.

1 Cor. 9. 16, 17.

not a *Rock* of Offence, but a (4) *Monument* of *Antiquity*: Which Monument is such a foundation of Order and of Peace, that I hope, we shall (5) *lay this foundation* with *Saphires*. If the word *Clergy*, or the word *Laitie* have, through the *Corruption* abroad, been made offences; blessed be God, such is our *Reformation* at home, that we shall *lay* these *stones* (formerly offences) in (6) *fair colours*, whiles the discrimination it self, like the *stone* (7) *Ezel sheweth us the way*, viz. The *Good old way* of *Truth* and of *Peace*.

Men, Fathers and Brethren, as it is (1) your blessing, that *your eyes* may see (us) *your Teachers*, as it is your blessing (2) that ye have a *double honour* for us; so is it our burden, our (3) *humiliation*, that we are the *Clergy*. Our true, our *spiritual* happiness consisteth in being such as every one of you ought to be, viz. sound believers, and zealous Followers of *Christ Jesus* our Lord. Consider the persons spoken unto in my Text, that they were chosen Disciples, called to be *Apostles* and *Ministers*, we have already understood; but withall we may observe, that they had more troubles then the other Disciples had. We may further note, that although a chief part of their troubles arose from their office and *Ministry*; yet a chief part of their Relief and Comfort arose unto them, not from their being peculiar *Apostles*, *Disciples* and *Ministers* of *Christ*, but from their being such as you (we trust) are, viz. followers of *God* in *Christ*

Christ Jesus our Lord. When our blessed Saviour comforteth them, *Let not your heart be troubled*, he doth not add, *Ye have the credit of being chosen Ministers*, ye have the honour of being great Apostles, but ye believe in God; He doth not bid them, *remember their preeminencies*, but, *believe in me*; neither doth he tell them, *In the Ministry of the Gospel is no small honour*, but, *In my Fathers house are many Mansions*. Now, Faith in God, Faith in Christ, the Mansions in heaven, are not peculiar unto Gospel-Ministers as Ministers, (4) but common to Gospel-Professors, as Believers.

Having therefore so fully considered the persons here spoken unto, as they were called unto the Ministry of the Gospel; I shall, in the next place, review them under that Notion which much more concerneth their Everlasting peace. I shall consider them as called unto the Faith of the Gospel. And this ye may justly expect from my hands: For we were only in the Context when we found the persons here spoken unto chosen Ministers; we find them professed Believers in the Text it self. So many of you as believe in God, so many of you as believe in Christ, let not your heart be troubled; In my Fathers house are many Mansions, as well for you his Elect, as for his Apostles themselves.

(4) This one name *Christiana* bindeth us together, leadeth us all hand in hand toward Heaven. G. H. Scrimson Numb. 17.18.



2.
Universal, unto
the Professors
of the Gospel.

(1) Joh. 5. 16.

7. 30. 8. 20.

11. 8. 10. 31,

39. 19. 11.

(2) Mat. 26.

53. 54.

(3) 27. 3. 5.

(4) *Fausen.*

Concord. Evan.

cap. 140.

(5) Joh. 18. 6.

12.

[6] 10. 31, 39.

[7] Mat. 26, 15

[1] John 12. 6.

[2] Mat. 26.

V. 8. compared
with v. 14.

[3] John 12. 6.

[4] Mat. 26, 27.

[5] John 6. 70.

13. 26.

Mat. 26. 23,

24, 25.

[6] Psal. 41.

5, — 9.

109. 4, 5, 16:

Partly because our Saviour had with so much ease conveyed himself from the *Jews*, (1) whensoever the *Jews* most maliciously attempted to kill him: and partly because, when at last our Saviour did (not (2) *escape*, but) *suffer* death, the *Traitors* heart was so manifestly (3) overcome with sorrow, some (4) pitifully conjecture, that had it once entered into his thoughts, that *Jesus* might not have delivered himself as well (5) at this, as at former (6) times, *Judas* would not for any (7) moneys have *betrayed his Master*: Thus some fancy; But,

First, (since *Iscaariots hand was in*) (1) what moneys he *lost in the Spiknard*, he was (2) resolved he would *gain by his Treason*: Secondly, What good affection a [3] *Thief* had for an honest Master, I know not. Thirdly, The *Traitor* could not [4] be ignorant, that the same *Jews* which bought his Master, would with wicked hands *crucify* him. Fourthly, as his *covetous heart* could not brook to see any cost go beside his bag; so neither could his *Hypocritical heart* brook it, that he was (5) layed so open before his Fellow-Disciples. Fifthly, Of this I am sure, the (6) *Scriptures* concerning him, could not but be *fulfilled*. Sixthly, This ye will all

all say, (7) If any man love not the Lord Jesus, let him be accursed. Judas he loved not the Lord Jesus, he was [8] his adversary without a cause; He (9) rewarded him evil for good; he lifted up his heels against his [10] Head, he was a very [11] Devil unto him: Therefore Judas was not ignorant, but malicious; not upright, but a Thief; not sincere, but a Hypocrite; not a Convert, but a Caitiffe; he loved not the Lord Jesus, and was therefore a [12] son of Perdition.

Now, in as much as Judas is found to be a son of perdition, he is utterly excluded from the comforts of this Text: When Christ saith, Let not your heart be troubled, he speaketh not to Judas who (1) left him, but unto the Disciples who abode with him: Here is therefore matter to be applied unto all of you, and unto none of you. First, Unto none of you, viz. Unto none of you in my Text; unto you that are none of Christs. Next, Unto all of you, viz. Unto all of you in my Text; unto all of you who are true Disciples of Christ, unto all of you Disciples who faithfully continue sincere Followers of Christ.

To proceede then: The person here speaking in my Text, is one who is a Teacher sent from God; one who rightly divideth the Word of Truth; one who distributeth unto each his due portion; one who separateth between the goats and the sheep; between the chaff and the wheat; between the vile and the precious; as he will not break the bruised Reed, will not quench the smoking flax, so neither will he

[7] 1 Cor. 16.
22.

[8] Joh. 15. 25

[9] Psal. 41. 9.

109. 5.

[10] Joh. 13.

18.

[11] 6. 70.

[12] 17. 12.

[1] 13. 30.

1.
To Unbelievers: whom it

(1) Mat. 24. 51

(2) 23. 32.

(3) Joh. 13. 30.

(4) Mat. 26. 24.

(5) Joh. 13. 37.

(6) 30.

(7) Mat. 27. 3.

(8) 5.

On which see
Hammond, and
on Act. 1. 13.

(1) Mat. 28. 2.

(2) 5.

(3) (4) 8.

(5) 4.

(6) 4.

(7) 27. 60.

(8) 60.

(9) 66.

(10) Ibid.

I.
Shaketh:I.
From their
Shifts.

he speak peace unto the wicked. Mention a Hypocrite, and he shall have [1] weeping, and wailing, and gnashing of teeth. Find out a Generation of Vipers, and they shall [2] fill up the measure of their Fathers guilt. In my Text here, Your is exclusive; ye who abide constant Followers, let not your heart be troubled: But as for Judas who [3] is departed from me, well were it [4] for him, had he never been born; let him do [5] what he listeth, let him go [6] where he will, let his heart be [7] troubled; let his heart be troubled, till he [8] burst again.

Thus the same Gospel which publisheth glad Tidings unto you, who continue Christs unteigned Disciples, the same writteth bitter things against you that forsake your own Mercy. Methinketh the Genius of this present Text is much like unto that good Angel specified [1] by S. Matthew; such as seek for Iesus, them it [2] gratifieth, them it filleth with holy [3] fear, them it filleth with great [4] joy. But as for the enemies of Christ, them it [5] shaketh; of them it maketh [6] so many dead men: at the [7] door of their heart, it findeth a great [8] stone; a great stone [9] sealed, a great sealed stone [10] watched and warded.

First: This Scripture shaketh Unbelievers from their vain Delusions, Subterfuges and Shifts. Thou who Judas-like, gaddest so much about to change thy way from bad to worse, if worse may be; Methinketh I know thy thoughts which come into thy mind every one of them; but shall

[1]

(1) *a man make gods unto himself, and they are no gods; or wilt thou (2) hew unto thy self a stone for a corner, or a stone for a foundation, out of a burnt, a destroying, a Babylonish mountain? Now that thou art within thine own view, numbred among the enemies of Christ, thou wouldest (but they are but vain thoughts) thou wouldest as one (3) desperately wicked, fear thy conscience with a hot Iron; thou wouldest give thy self over unto thine own hearts lust; one (nay, peradventure, each) of these three evils thou wilt flee unto (who shall be sorry for thee?) thou wilt with the Adder, stop thine ear against God; or (if thou give him the hearing) thou wilt, with the serpent, open thy mouth against God; or (if thou bite in thy lips) thou wilt, with Lucifer, exalt thy heart against God.*

Lest they should tingle at the hearing of all those evils which menace thine unregenerate estate, thou foolishly stopest thine ears like the Adder, (a vermine) already, like thy self, sentenced (1) to the dust, and laden with curses: I say, lest thou shouldest see thine own loathsomeness, thou turnest away thine eyes; thou dost (2) wink, and fight against God; wicked thou hast been; and to drown the clamour of thy conscience, wicked wilt thou be, even forcing thy self upon (3) thine unwarrantable practices, as the horse, turning his course, rusheth into battle: but shalt thou (4) escape by thine iniquity? No no, (rash soul) this is nothing else

(1) Jer. 16. 10.
(2) 51. 26, 25,
24.

(3) 17. 9.

1. Subterfuge shaken.

(1) Gen. 3. 14.

(2) Andabaturum move.

Job. 15. 12.

Mit. 13. 15.

(3) Jer. 8. 6.

(4) Psal. 56. 7.

(5) Job 9. 4.

(6) Psal. 90. 11

(7) Isa. 66. 5.

(8) Ezek. 11. 9

(9) Psal. 51. 17

(10) Dan. 2. 35

(11) Mat. 21. 44.

(12) Isa. 27. 4.

(13) Mat. 26. 24.

John 6. 70.

13. 21, 27.

(14) Prov. 28. 9.

(15) 1 Cor. 10. 22.

(16) Jer. 5. 22.

(17) 32. 33.

(18) Mat. 4. 17

(19) Prov. 1. 24, &c.

2. Subterfuge

shaken.

(1) Marcus Au-

relius.

(2) 1 King. 7. 9.

elle, but to leap from the checks of a frying conscience into the flames of everlasting burnings, as the guilty soul of Judas did: forlorn wretch, Who (5) hath hardened his heart against God, and hath prospered? Thereafter as a man feareth, so is (6) Gods displeasure; a heart that (7) trembleth, moveth pity; and the heart of (8) flesh may (9) receive a healing wound; but where the heart continueth stony, there Christ, that (10) mountainous stone, falleth with his full weight, he (11) grindeth such a heart to mere powder: if thou set briers and thorns in (12) against him, he will be unto thee a consuming fire. I hope thou wilt take warning by Judas; he (13) neglected many a fair hint which Christ gave him: Oh, imitate not the stupidity of him, the deafness of him, whose (14) end thou dardest not think of; do not (15) provoke the Lord to anger, as he did. If a servant, if a slave spake unto thee, thou wouldest vouchsafe an ear even unto him; and dardest thou (16) stop thine ear, dardest thou (17) turn thy back when the God of heaven calleth? Be not another Judas; give ear and hearken unto Christs words, (18) for the mouth of this Lord hath (19) spoken.

2. A meer (1) heathen could pronounce it equal and just, That who so is willingly led into sin, should be against his will drawn unto punishment: and Truth (2) revealeth, That every sin is a vengeance unto it self; while one and the same word therefore signifieth the evil of punishment, because

because it (3) signifieth the evil of sin; and
 fitly; for as the disunion of the (4) soul from
 the body, is the death of the body; so the dis-
 union of good from the soul, is the (5) death
 of the soul; wherefore impossible it is, that a
 reasonable Creature should (6) *chuse sin*, and
 refuse death: yet thou, who (7) continuest
 a *very natural*; saine thou wouldest lay the
 blame of thy unbelief, not upon thine own
 unregenerate heart, but upon the permission
 of the holy God, even of that God who not
 only (8) *leaveth thee unto thy free choice*, but
 doth also *by way of* (9) *providence* (10) *instruct*,
 nay, (11) *faithfully command thee for thy good*.
 Thou, such is thine ignorance, standest upon
 terms! Who may say unto a King, what dost
 thou? yea no servant is allowed to (12) *gain-
 say* his Master; yet hast thou the face to (13)
reply against thy Lord the King, thy King and thy
 God! whereas, it is thy (14) *wisdom* not to con-
 test, but to obey; thou, instead of fulfilling his
 good pleasure, murmurest and disputest: why
 (sayst thou) *why* (15) *doth he yet complain?* Un-
 advised wrath! for shame, leave the great God
 (16) *unto the counsel of his own will*: However,
 know (Cairiffe) thou canst not ask, Who hath
 resisted his Will? for thou hast, *Rom. 3. 23.*
 The Will of God was, (17) *that thou should-
 est not destroy thy self by trying conclusions*
 with the forbidden fruit; but, *even* (18) *unto*
this day, taste of it thou wilt: God, for his part,
 (19) *desireth not thy death*, but thou (wo, wo

(3) Gen. 4. 7.
 19. 15.
 2 Sam. 12. 13.
 Isa. 6. 7.
 חַשְׁדָּה
 (4) James 2. 26
 (5) Gen. 2. 17.
 (6) Pro 8. 36.
 14. 14.
 Gen. 20 3.
 Deut. 30 15.
 Numb. 32. 23.
 (7) Joh. 8. 14
 1 Cor. 2. 14.
 (8) Josh. 24. 15
 (9) Prov. 8. 1.
 &c.
 (10) Joh. 15. 5.
 (11) Neh 9. 13
 Psal. 119. 86.
 Hof. 8. 12.
 Act. 17. 30.
 1 Tim. 2. 4.
 (12) Tit. 2. 9.
 (13) Rom. 9.
 20.
 (14) Deut. 4. 6.
 (15) Rom. 9.
 19.
 (16) Deut. 29.
 29.
 (17) Gen. 2.
 17.
 (18) *Gen. hu-
 mana vult per
 vetitum nfas.*
 Rom 7. 9.
 Psalms 58. 3.
 Deut. 29. 4.
 (19) Ezek. 33.
 11.

(20) Isa: 63: 3,

4

(21) Ezek: 18:

31

(22) Rom: 13:

9

(23) Hol: 13: 9

3 Subterfuge
shaken.

(1) Job 17: 8

(2) 6: 11

9: 2, 3

(3) Jer: 2: 25

unto thee, saith the Lord God) thou hast (20) *chosen* death rather than life! He (earnestly endeavouring thy preservation) vehemently calleth out, *Why* (21) *wilt thou die?* for thy part, answer (22) thou him, if thou canst; Judas was indeed a son of perdition, but his (23) *perdition was from himself*.

3. Now that the worm gnawing thine evil conscience, hath *smitten this gourd* also, guilt seemeth to turn bank-rupt, and so whispereth unto thee, as if thy sinfulness were now so beyond all pardon, that it were now to no purpose to serve the Lord: Well, I will not extenuate thy guilt; for what (1) *is the hope of the Hypocrite?* and what *is thy strength that thou (2) shouldest hope?* yet, say not thy sins are more than God can pardon; but (speak truth) say, *thy sins are more than thou wilt part with*. When Israel (3) exclaimed, *There is no hope*, God drew aside his Vizard, and called unto him, *With-hold thy foot from being unshod, and thy throat from thirst*: just so, thou, if thou unmask thy seeming despair, mayst find that thou art now, more then ever, exalting thy heart against the great God; *having wearied thyself in the greatness of thy ways*, thou wouldst now *lye down in thy shame*: I therefore beseech thee (who so ever thou art that lye under this Temptation) see what an *idle shif*: this of thine is: It is meerly a device to convert guilt into sloath; to add drunkenness unto thirst; to despise the long-suffering and goodness of a patient

patient God; to treasure up wrath against the day of wrath! to blow the coals of Juniper, and to heap those coals upon thy (4) wounded head! He that is wicked, let him, (5) if he dareth, be wicked still, saith God; it should seem thou darest! but, ere ever thou leap into the bottomless pit, look a little; for, if Judas could not undergo the scrutiny of his own conscience, how canst thou (6) stand in judgement? if he were such a Coward that he could not find in his heart to break off sin by righteousness, how canst thou away with unquenchable flames? I tell thee, that (7) servant had never been so wicked, had he not been so sloathful: Whether is easier, to pluck out thy right eye, to cut off thy right hand, and to exercise a godly sorrow for the present, or to endure weeping, and wailing, and gnashing of teeth for ever? in one word, had Judas had the grace to have industriously followed S. Peters example in Repentance, he had not died in his sins, he had never been a Traitor unto himself, nor unto his Lord, the blessed Redemer of lost mankind.

2. This Scripture shaketh unbelievers for being so guilty. Ye that are none of you in my Text, ye who have hitherto despised grace, ye who have professed your selves to have been Christians, who have thought your selves to have been Disciples, but have refused (unto this very day!) to follow Christ; the whole Gentus of this Text doth shake you inside out; it shaketh you over and over.

(4) Psal: 68: 21

(5) Rev: 22: 11

(6) Psal: 1: 5

(7) Mar: 25: 26

2 For being so guilty.

1 In troubling
their heart.

(1) Isa: 3: 11
(2) 57: 20

(3) Kin: 18:
18

(4) Josh: 7: 25

(5) Pro: 15: 27

(6) Gen: 4: 7

1 Sam: 25: 31

(7) Luk: 10:
42

Phil: 2: 12.

2 In not be-
lieving God.

(1) Tit: 1: 2

(2) Deut: 32:
20

(3) Pro: 1: 29:

Mic: 6: 9

(4) Psal: 119:
66

Isa: 56: 4: 65:
12

(5) 1 Cor: 7: 1

3 In not belie-
ving in Christ.

1. Notwithstanding so many perplexities were hard at hand, might not these Disciples hearts be troubled? Then, *woe* (1) *to the wicked*, it shall be ill with him; the wicked are like a (2) *troubled sea*, choaked with their own mud: So long as *Ahab* forsook Gods Commandments, not *Elijah*, (3) but he troubled *Israel*: When *Achan* stole the wedge of gold, it was (4) *his own fault that he was troubled*; he himself (5) *troubled his own soul*: nor can there be found an excuse for thee, Oh thou vain man, who sufferest the death of sin to be ever gnawing upon thee; thy heart of unbelief plucketh upon it self the worst of troubles; that of (6) *sin and guilt*. While thou dost trouble thy self with every thing, except with (7) *what thou shouldest*, thou dost take a course to bear *thine iniquities*.

2. This Scripture may make thee exceedingly shake and tremble, for being so unworthy in thy dealing with the Majesty of God: thou canst lean to *thine own understanding*, but not unto *Gods wisdom*; thou canst give credit unto the father of *lies*, yet refuseth to believe *thy God which cannot* (1) *lye*; thou hast (2) *no faith* for the God of Truth; he made thee, he preserveth thee, he provideth in a plentiful manner for thee; he alone maintaineth thee, yet thou wilt not dread his (3) *Threats*, thou wilt not believe (4) *his command*, thou wilt not (5) *trust to his promises*.

3. The Instruction in my Text reproveth thee

as

as for not believing in God, so for not believing in Christ: This is the work of God, That ye (1) believe in him whom God hath sent; but thou art for no such work; thou valuest not his blood and wounds; he suffered death upon the Cross purposely for thee: thou wilt not be at the pains to look (2) up to him: Hear him, saith (3) God; Hear him not, saith thou: It is (4) decreed, That his words shall not pass away; for thy share, for ought that thou carest, they may all fall to the ground: He is (5) neither way, nor truth, nor life to thee; He is to thee (6) neither wisdom, nor Righteousness, nor Sanctification.

[1] Joh 6: 29

[2] Isa: 45: 22

Zech: 12, 10

[3] Mat: 17: 5

[4] 24: 35

[5] John 14: 6

[6] 1 Cor: 1: 30

4. The good Angel in my Text strippeth thee quite naked, leaveth thee without shelter, justly suffereth thee to shake again, for not so much as once minding the house built without hands: Needs must the (1) Farmer go to see the piece of ground which he had bought: The Inheritance which is given unto thee, thou hast no Contemplation for! When one upbraided (2) Anaxagoras for studying Philosophy so much, that he neglected his Country, Anaxagoras (pointing his finger up toward heaven) replied, Nay the chief thing which I regard, is my Country; thou, who too much mindest earthly things; that finger pointeth to thee; he thought himself (3) born to behold the Moon, the Sun, and the Heavens; but thou (foolish Wretch) art for no such Philosophy; thou art (4) encompassed about with the heavens;

4 In not heeding the Manifestions.

[1] Luk: 14: 18

[2] Diog. Laer.
de vita Philof.
lib. 2.[3] Ibid.
Psalm 8, 3

[4] Jer: 2: 12

5 In all four
neglects toge-
ther.

[1] Eccle: 1: 14

[2] Gal: 6: 16

[3] Luk: 16: 11

[4] Prov: 23: 5

[5] Col: 3: 1

[6] Isa: 51: 13

57: 11.

54: 16; 17

Deut: 32: 18

Jer: 5: 22: 2: 8

(7) Isa: 63: 10

1. 2.

[8] 1 Pet: 5: 8:

vens, yet keepest at a distance from them! Ungrateful and heedless Wretch! the God of thy Being hath been at the expence of building for thy pleasure Princely Palaces, heavenly Mansions, but thou art more for a nasty Dungeon.

5. Bind these several twigs into one Rod; ye that are none of them in my Text, where is your understanding? How is it, that ye can forsake these Mansions; yea, and God, and Jesus Christ also for (1) mere vanity and vexation of spirit? Is this reasonable, to exchange (2) Peace for trouble, true (3) riches for that (4) which is not? To doat upon earth, (5) and forget heaven? Ah, how unthankful is that soul which would part with the Mansions of heaven to purchase utter darkness? Again, where are your brains, (6) while ye trust the world more than God who made it? while ye exchange an Al-sufficient God for a Creature which cannot profit? Once more, is this common sense, to reject a mighty (7) Redeemer, and to entertain that (8) roaring Lion, which at this very instant gapeth to devour you? ye trust the devil more then ye trust Jesus Christ who died for you.

Thou, who forsakest thine own mercy, review my Text: Doth Christ, doth Jesus Christ use such bowels of affections? such affectionate reasonings? such impulsive insinuations? and all little enough to remove trouble from his most beloved Disciples heart? Tremble thou, then, at these two Questions.

1. Quest.

1. Quest. If troubles were ready to swallow up these chosen disciples of Christ, *can thy (1) heart (thinkest thou?) escape* untouched? If the (2) *righteous* be scarcely preserved, can the *ungodly* be safe? *There is no peace unto the (3) wicked*, saith my God.

2. Quest. *what wilt thou do in the evil day*, when troubles shall lye (1) heavy upon thee? When the *unbelief* and negligence of thy heart hath, (2) at length, *found thee out*? When sin, guilt, death, (3) judgement, hell, and the Devil of hell *look thee* in thy *pale face*? when amid the horror of thy ruefull estate thou hast *no God* to help thee, *no Jesus* to save thee, *no mansions* to hide thee? If at these two questions thy heart (4) *trembleth not*, thou art no *Felix*.

2. This Scripture evidently proveth that every unbeliever is a dead man.

Thou who didst never yet heartily follow Christ Jesus, if the two last questions shake thee not, thou art *none of Christs*; if thou art none of Christs, thou hast *a heart of unbelief*; if thou hast a heart of unbelief, thou art then (1) *a dead man*; dead (2) *while thou livest*: dead (3) *in thy sins*; which cannot (4) *want for wages*; dead in (5) *trespasses*, which ever sheath a sword of justice (6) *in the trespassers bowells*; *twice* (7) *dead*, in (8) *soul and in spirit*, temporally, and everlastingly, in a natural unbelief, and in a judicial hardnesse too (for ought that thou knowest) if thou (9) *goe on as thou hast begun*.

1 Quest.

(1) Jer. 12. 7.
25. 29.
49. 12.

(2) 1 Pet. 4. 18.
(3) Esa. 57. 21.

2 Quest.

(1) Job. 14. 17.
21. 6.
13. 26.

(2) Num. 32.
23.

(3) Ps. 55. 5.
14. 11.

(4) Esa. 66. 2.
Act. 24. 25.

2.
Maketh a dead man.

(1) Luk. 9. 60.
John 11. 25.

(2) 1 Tim. 5. 6.

(3) Col. 2. 13.

(4) Rom. 6. 23.

(5) Eph. 2. 1.

(6) Job. 19. 29.

(7) Jude 11.

(8) 1 Thess. 5.
23.

(9) Esa. 66. 4.
Hos. 4. 17. Mat.
13. 15. 25. 29.
Ro. 9. 8. Rev.
22. 11.

3. Findeth a stone
rolled upon his
heart.

(1) Eccles. 7.

29

(2) Ezck. 11. 19

(3) Job. 41. 14

(4) Zech. 7. 12

(5) 1 Cor. 2. 14

(6) Mat. 13. 13

Jer. 2. 31.

(7) 6. 10

Joh. 8. 43

Esay. 43. 22

Zech. 7. 12

(8) Psal. 34. 8

104. 34

119. 10

Mat. 16. 3

Luk. 12. 56

Rom. 2. 4. Rev.

2. 21

(9) Eph. 4. 9

Job. 15. 16

(10) Joh. 3. 18

1 Tim. 5. 6.

(11) Lam. 3. 53

4. Findeth this
stone sealed at
the corners.

wo 3. As this Scripture findeth thee a *dead man*, so it findeth a *stone rolled upon thy heart*; I say, rolled upon thy heart; for, when God first created man, his fountain of natural life was (1) free, and open unto all saving graces, unto all acceptable duties wherewith he abounded: but, now that he is *dead*, and full of *dead works*, it is a signe that he hath a (2) *stone heart*, a heart like that (3) of the Leviathans, as *past feeling as the nether millstone*, a heart hard as (4) the adamant. Look how senseless a dead body is unto things *natural*, hitherto just so (5) senseless hast thou been unto things *spiritual*; thy heart (6) *feels* God in his works no more then doth any *grave-stone*; thy heart (7) *heareth* God in his Word no more then do the *stones* under thy feet; thy heart *tasteth* (8) God, *savoureth* God in his providences no more then doth any *stone*; thy heart *feels* the burden of (9) *unpardoned sin* no more then doth any *stone*; thus thou makest thine own (10) heart, thine own *Tomb-stone*; thou dost *bury* thy self alive; and art therefore (worse then naturally) *spiritually dead, stone-dead*: this is a lamentation, and it shall be for a lamentation; thou hast not only *cut off thy life in a dungeon*, but, being in this *unclean dungeon*, in this *pit of destruction*, (11) thou hast cast, thou hast plucked a *stone upon thy self*.

4. This Scripture findeth this *unweildy stone* not only not rolled away from thy *dead heart*, but there fixed; thou hast *set to thy seal* that thou

thou wouldest have it so, the several corners of thy corrupt heart are all of them sealed by thine own mil-doings.

1. Thou hast set to thy seal unto thine own natural insufficiencie: thou art so soaked, so dead-drunk in thy sinfulness, that, thou art not able to arise, and walk uprightly, if (1) thou wouldest: even these Disciples in my Text which abode still with Jesus, could not of themselves lay aside the troubles of their heart; Christ (ye see) was fain to help them; again, of themselves they had never believed in God; this was (2) given unto them from above: in like manner, without (3) help from Christ they could not believe in Christ. As for the way unto Gods heavenly mansions, they could not know that neither, untill (4) Christ Jesus would first reveal it unto them.

1. Corner.

(1) Rom. 7. 18

(2) Jam. 1. 17
Phil. 1. 29

(3) John. 15. 5

(4) 14. 8

2. As thou canst not stirr if thou wouldest, so (the more is thy guilt) thou wouldest not stirr if thou couldest: thou canst not [1] think of it; thou wilt not [2] bear with that ear; thy [3] carnal mind holdeth an enmity against God, thou wilt never be willing if [4] God work not a will in thee: What, draw neer unto the pure God? unto the sincere Christ? inhabite that house wherein the holy Father, the holy Jesus, the holy Spirit dwell? no minde, no man to that (thou!) as for thee, thy delight is in looseness, and in [5] prophaneity; as for God, his delight is in puritie, and in holiness; small lust hast thou to acquaint thy self with this God, or with this

2. Corner.

[1] 2 Cor. 3. 5

[2] 1 Cor. 2. 14

[3] Rom. 8. 7

[4] Phil. 2. 13

[5] 2 Cor. 6.
15. 16

[6] Eph. 4. 18
Pro. 17. 16

Christ in my Text : thou hast lived hitherto a [6] *stranger unto all holiness*, and naturally (to this very hour) thou *alienatest* thy self from the *most Holy*; thou knowest neither *holy Father*, nor *holy Son*, nor *holy Ghost*, that thou shouldst *desire them*; let them divide their mansions among themselves for any thing that thou carest : that's a second *corner sealed*.

3. Corner.

3. A third seal fixing this stone upon thy *dead heart* is this; namely, Hadst thou from within thy self a *sufficiency*, hadst thou from within thy self a *good will* too; nevertheless, the evil which thou hast drawn upon thy self, createth thine own hinderance : *thou hast contracted guilt*, and this *guilt* hath [1] made it *natural* to thee to be a *child of* [2] *wrath* : a stone [3] is heavy and sinketh downward, and just such is thy *conscious heart*; guilt findeth thee within a [4] *pit of destruction*, within a *deep pit of self-destruction*, and there it keepeth thee : *God is* [5] *greater than thy heart*, and knoweth all things; mean while thine own conscience condemneth thee over and over, and (loe!) the *guilt* of thine own conscience keepeth thee aloof from *Gods presence*: thou art rightly *Adams brat*; if God call thee, thou [6] *hidest thy self*. Thy heart reproveth thee for *not believing* the [7] *faithfull God*; thy heart reproveth thee for *not receiving* the *Lords Christ*; thy heart reproveth thee for *not preferring* the *mansions of Heaven* before the *torments of Hell*; and knowing so ill by thy self, thou playest *least in sight*; thou hast forfeited

[1] Psal. 58. 3

[2] Eph. 2. 3

[3] Pro. 17. 3

[4] Hof. 13. 9

[5] John 3. 20

[6] Gen. 3. 8,

10
[7] Deut. 7. 9

feited thine own peace, by *troubling thine own soul*, yet seekest not for peace in Christ! Yea, thou hast so dis-countenanced the *Ministerie of reconciliation*, so despised the *Spirit*, so neglected thy *Redeemer*, and so defaced the *Fathers image*, that though (such is their goodnesse) the Trinitie of Persons would shew thee compassion, thou hast not confidence to look them in the face. Thou hast repeated contumelies, and obstinacies against Heaven, and mayest justly wonder that thou art not already in Hell. True *heavenly mansions* there are, but, thou fanciest them too neer the Lodgings of a *provoked Governour*: (couldst thou hope for mercie,) alas, thy title (8) seemeth lost, thorough want of timely claim; grant thy claim to continue valid, thou canst not knock at heaven-gates for pure shame; they indeed are open, but thy tardie heart blusheth to look toward them: this the third: see, now, the tri-angle in thy heart opposeth it self against the Trinitie in thy God: I mean, *there is never a corner in thy stonie heart, whereon thou hast not sealed thine own doom*, in despight of God, and of his free grace!

5. Hadst thou a *power*, hadst thou a *will*, hadst thou a *face* too to overtake God in Christ at the *heavenly mansions*; there yet remaineth one hinderance, which rendereth this stone of unbelief more unlikely to be rolled away from thy heart, then did all the three former circumstances together. Several of the inhabitants

(8) *Non est censendus hares qui non festinat ad hereditatem.*

5.
Findeth this
sealed stone,
watched.

(1) Gen. 29. 4

(2) 10.

(3) Gen. 26.

(1) 1 King. 6.
16, 17

(2) Gen. 3. 7

(3) 5

(4) Eccle. 7. 29

(5) Job. 38. 30

tants could not (1) remove that stone which lay upon the mouth of the Well at Haran; yet Jacob (then strong in affections) could by himself (2) alone roll it away: *Vehement love may doe much*; neverthelesse, I must assure the unbeliever, that were his Zeal (although so it is not, but) were his Zeal as fervent towards Gods heavenly Mansions as ever Jacobs was toward Labans house, yet still his condition is farr short of Jacobs; when Jacob heaved at that weight, he found no opposers; but the Unbeliever, when he once striveth to remove the stone from off his heart, he shall meet with as many Oppugners as (3) Isaac and his servants found.

Thou who art dead and buried in trespasses, and sin, as verily as thou cherishest a heart of unbelief, so verily upon every sealed corner of that stonie heart of thine there is set a strict, a constant watch: look, how often thou attemptest to undeceive thine heart, to shake off thine unbelief, and to walk in newnesse of living; so often (though thou seekest them no more then Elisbaes servant (1) saw his friends) so often thou meetest enemies, more then one, or two. That thou didst (2) rashly cast thy self into that (3) pit which thine adversaries digged for thee, was (4) thine own foolishnesse; that, being fallen into this open sepulchre thou, like the (5) lost waters under the earth, or like the carcases in their graves, art hid with a stone, is from thy self too; that, being

(6) shut

(6) *shut up under unbelief*, thou hast *affixed* thine *assent*, is also thine own *wilfulness*; but, now that all these evils are thus by thy self brought upon thy self, the *World*, the *Flesh*, the *Devil*, they (7) *set a strict watch*; and keep a strong guard upon thy *stone-dead heart*.

(6) Rom. 3. 32

(7) Mat. 27. 66

Men, Fathers, and Brethren, ye have a little seen what a wretch he is, who is *none of you* in my Text: by continuing in sin he would (1) *conceal* that ever *Jesus Christ* (2) *arose from the dead*: and, (by adhering unto *vanitie*, he would *divulge* that (3) *Christ is* (4) *stolen from him*; but, by this shift, what good plotterh he for himself? Alas (whether he will or no) he is *shaken*, he becommeth a *dead man*; a *stone of unbelief* lieth upon the (5) *door of his heart*, and that *stone* is (6) *setled, fixed, and sealed with insufficiency, avernesse, despaire*; he wanteth a *power*, he wanteth a *will*, and faith within himself, *There is no hope*.

(1) Mat. 28. 12

(2) Col. 2. 12

(3) Mat. 28. 13

(4) Tit. 1. 16

Phil. 3. 18

(5) Mark 15

(6) Mat. 27. 66

We read of *stones* of (1) *darknesse*, of *stones* of (2) *fire*, and of (3) *stones of emptinesse*: and we find them all three in the *heart of unbelief*. Wretch! the world circumventeth thee, the world permitteth thee not to mind that *one* (4) *only thing* which is *necessary*; the world hurlerh *stones of emptiness* at thy head; the *flesh*, that (5) *warreth against thy soul*, that slingeth *stones of fire* against thee; the *Devil* he tooleth thee with *delays*, he lulleth thee

(1) Job. 28. 3.

(2) Ezek. 28

(3) Esa. 34. 11

(4) Luke 10. 42

(5) 1 Pet. 2. 11

(6) Joh. 12. 35

(7) Jer. 5. 3

(8) Lev. 26. 14
& c.

(9) Esa. 5. 24

(10) Matt. 25

10

(11) Psal. 9. 17

Esa. 5. 14.

(12) 22. 16

(13) Dan. 2. 17

(14) Esa. 14. 19

(15) Jer. 2. 17.

(16) John 13

30

(17) Jer. 2. 23.

(18) 19

(19) 13. 25

2.
Gratieth1.
With holy fear.

to sleep on stones of darknes; thou walkest in thy sleep; thou walkest in (6) darknesse and knowest not whither thou goest: (Poor creature) thy heart is never free from the worst of troubles; and those troubles (alas) are but fore-runners of *wrath to come*, in as much as thou (7) *hast refused correction*! Thou hast no God to *trust in*, a God to (8) *punish thee* thou hast; thou hast no Jesus to *see unto*; a Judge to (9) *avenge himself upon thee*; thou hast; the mansions above are (10) *shut against thee*, but the gates of hell (11) *groan for thee*; thou hast like (12) *Shehnab* digged thine own grave, even destruction, eternal destruction to thy self; thy soul is among Lions, on whose Den a (13) *stone is rolled and sealed*; thou hast of thine own accord gone (14) *down to the stones of the pit*, as a carcase trodden under foot by Satan: Hast thou not (15) *procured this unto thy self*, in that, *Judas* (16) *like*, thou hast forsaken the Lord thy God? Know (17) *what thou hast done*; for *thine own* (18) *wickednesses shall correct thee*: this is thy lot, the portion of thy measures. (19) *from the Lord*, because thou hast unthankfully forgotten him, and hast; like another *Judas*, trusted in falsehood.

Peradventure the Lord hath, now at length, given thee a heart to dread him, and smite thee; Peradventure, thy *slumbering conscience* is (thorough mercie) a little awakened; hath, at length, a little feeling; *dreameth*, now at last,

last, what an evil thou cherishest by maintain-
ing enemies against the great God; for,
(1) *he will repay fury to his adversaries, and re-
compence to his enemies?* Possibly, thou begin-
nest to perceive what a desperate presump-
tion it hath been, to make it thy sport to cru-
cifie (2) Christ; for, *had* (3) *Zimri peace
who slew his Master?* Possibly, a fore-sight of
judgement to come hath affected thy soul with
present horror; for, *the* (4) *Devils* them-
selves *believe and tremble*; Which if thou,
according to thy wonted impenitencie, canst
not doe, be confounded and astonished at the
sense of thy (5) crying guilt. Except thou
repent, and believe, loe vengeance is at hand,
lieth ready in store, (6) and will, in an hour
which thou art not aware of, swallow thee up
for ever and ever! Alas, thou hast foolishly
and childishly (7) like one stupid, or *Stark*
madd; with all contempt and heedlesse, in
the most unthankfull manner that malice it self
can suggest, from thy youth up, despised thy
(8) Lords pleasure, and thine own peace! No
marvell then, if *wrath* already *smaketh a-
gainst thee*, alas! (9) it already breaketh out;
and, as it flasheth first into thy (10) consci-
ence, scorching that; so it will, hereafter,
flash upon thy soul, (11) affrighting that from
thy body; and will, in the end, seize again
upon thine unclean body, (12) forcing that
lump of sin to accompany thy lost soul, as well
in suffering torments, as in contracting guilt.

L

Now,

(1) Esa. 59:18

(2) Heb. 6: 6:

(3) 2 Kings 9.
31.

(4) James 2.
19.

(5) Esa. 1. 2:
Jude 15.

(6) Mat. 3: 10:
Esa. 65. 6.

(7) Jer. 4. 22
5. 21, 25

(8) 2 Sam. 12. 9
Num. 25. 31

1 Sam. 2. 30.

(9) Deut. 29.
19, 20.

(10) Rom. 2.
15. 1 John
3. 20.

(11) Gen. 2. 17
Rom. 6. 23

Ezek. 18. 4.
(12) John 5. 29

(13) Efa. 63. 17
Chron. 7. 19
Mat. 13. 14, 15.
Deut. 29. 4.

(14) 1. H. (1)
2. 1. H. (1)
3. 1. H. (1)

(1) Nahum 1.
2.

(2) 1. H. (1)
2. 1. H. (1)

(3) 1. H. (1)
2. 1. H. (1)

(4) 1. H. (1)
2. 1. H. (1)

(5) 1. H. (1)
2. 1. H. (1)

(6) 1. H. (1)
2. 1. H. (1)

(7) 1. H. (1)
2. 1. H. (1)

(8) 1. H. (1)
2. 1. H. (1)

(9) 1. H. (1)
2. 1. H. (1)

Now, if the Lord hath a mind to destroy thee, (13) he will go up to hide from thee these fore evils: but, possibly, the power of the Word hath wrought upon thee: possibly, thou art afraid of Gods judgements: I trust, the Lord hath caused thee to tremble at his throne: I hope, thy heart smiteth thee: I hope thou seekest for Justice. If so, then (but not until then) be of good cheer, *The Master calleth thee* and cometh to thee: but I beseech thee therefore, (whatsoever thou art) ponder thy life past; the hours, dayes, weeks, months, years which thou hast spent, not in service to, but in rebellion against a God patient, indeed, but just, and (1) jealous: Consider again, and again, that thou canst not bear the same time in a state of unbelief, and in the state of salvation too; it will cost more then so, to work out thy salvation: wouldst thou know in this thy day the things which belong unto thy peace, thou wouldst what pains soever it shall cost thee to watch and pray, and strive, and strive to, make thy calling and election sure. Hell flames are about thine ears, wilt thou lye still and be burnt in thy bed? Art thou so foolish a Coward, that thou wilt wink while the Devil smothereth thee? Is it more tolerable to endure torments in hell, then to exercise repentance upon earth? Are unquenchable flames more to be desired, then the Mansions in heaven? Is it safer to continue a Judas, then to approve thyself a sincere convert, and a true believer? Wilt thou still refuse eternal

Now

I

nal

nal life; I rather than accept of it upon Gods
terms: I deal plainly with thee; unless thou
canst truly say, (1) I am not I; except thou
canst say, I my self was; (2) I such another Ju-
das as is here secluded from these Disciples here
spoken unto in this Text; except thou canst say,
I was (3) a one was I; but I am washed, but I
am sanctified; but I am justified; Unill thou
canst say, I was (4) a child of disobedience,
I was dead in Trespasses and sin; but am now
quickned, am now a (5) new Creature; except
thou canst say, (6) I thank God through Jesus Christ
our Lord, for his blood of unbelief, preleseth thee
for a while; if thou persist in this stubborness;
thy hard heart may well be called stony, for
it shall be nothing (7) worthy, unless to make
a fearful (8) monument of inexorable guilt;
and of insatiable Justice. There is a (9) Plague
in thy heart, with thou not be made whole;
when (10) I shall it once be a Fer. 13.
27. I say am words to; to be ni; no; yit; 102.

Thou, of whom I travail in birth unill Christ
be formed in thee, the Prophet, raised up (1)
like (2) unto Moses, hath let before thee,
this day, Life, and Death; viz. Life; that
thou mayest escape death; Death; that thou
mayest seek life; I have heard of one in a
Swoon, who was mistaken for dead, layed out
for dead, wrapped in a Winding sheet, coffin-
ed, and buried too for dead; the same person
awaking out of his Trance, and finding him-
self confined, by struggling for life, bruised his

(1) Ez. 3. 9.
Mileſius Thales.
(2) Joh. 3. 7.
Tit. 3. 3.
(3) 1 Cor. 6. 11.

(4) Ephes. 2. 1.
2. 3.

(5) 2 Cor. 5.
17.

Gal. 6. 15.
(6) Rom. 7. 25.
12.

(7) Pro. 10. 20.
(8) Gen. 13. 26
(9) 1 Kin. 8. 38.

(10) Si non mo-
do, quando?

2.
With Joy.
(1) Psal. 135.
(2) 10. 158. (1)

A faint
Lachrym
ted, & applied.

A
(1)
(2)

body to death : Shall I apply this ? He, when people thought him quite dead, was alive ; thou (O unbeliever) hast a name that thou livest, but art dead ; He, when he found his body buried, bruised into death ; couldst thou complain that thou art dead, there were hopes of thy life ; true, thy body of sin hath indeed been (hitherto) merely a black Coffin for thy departed soul ; the worst Grave-stone of the two remaineth fixed on thy heart of unbelief as immoveably, as ever the dust of death lay upon that interred friend ; nevertheless, the good Angel in my Text can (3) roll away this stone : He, who (4) called Lazarus forth of his grave, can speak to thee ; the dead (5) have heard his voice, and thou mayest ; the Author of this Gospel hath (6) abolished death, and brought immortality and Life to light : werefore he saith, Awake (7) thou that sleepest, and arise from the dead, and Christ shall give thee life ; Set thy soul in order, for thou mayest live, and not dye.

(3) Mar. 28. 3.

(4) Joh. 11. 44.

(5) 1. 25.

(6) 2 Tim. 1. 10.

(7) Eph. 5. 14.

Object.

(1) Rom. 9. 23.

Answer.

(1) Eph. 1. 4.

Object.

(2) 2 Cor. 13. 5.

Answer.

(1) Phil. 2. 12.

(2) 2 Pet. 3. 9.

Object. I am fitted for destruction, and therefore (1) for ought that I know, am a vessel of wrath.

Ans. Though thou art fitted for destruction, thou art for ought that thou knowest (1) chosen in Christ.

Object. I have in me all the signs of a (1) Reprobate.

Ans. Thou hast the more need to (1) work out thy salvation ; for God (2) would

not

not have thee perish, he would have thee (3) saved.

Object. The (1) Wages of sin is death.

Ans. But the (1) gift of God is eternall life.

Object. I have [1] crucified to my self him who is that life.

Ans. So did they who [1] were pricked at the heart.

Object. But I am [1] by nature a child of wrath.

Ans. So were those [1] Ephesians which were saved.

Object. But I am to this day [1] dead in trespasses and sin.

Ans. So were they [1] whom the person speaking in my Text quickned.

Object. But I have not repented, though I have had [1] space to repent.

Ans. Gods long-suffering which thou hast all this while abused, may now at length lead thee [1] thereunto.

Object. It should have caused me to repent, but I have delayed [1] even to this very last hour of my life.

Ans. So did the Thief which is [1] now with Christ in Paradise.

Object. But I have in effect chosen [1] death.

Ans. Why [1] wilt thou die?

Object. Since I believe not, I am [1] condemned already.

Ans. The sentence thus pronounced is not
as

(3) 1 Tim. 2.4.

Object.

(1) Rom. 6.23.

Answer.

(1) Rom. 6.23.

Object.

(1) Heb. 6.6.

Answer.

(1) Act. 1.37.

Object.

[1] Ephes. 2.3.

Answer.

[1] 8.

Object.

[1] 1. 1:

Answer.

[1] Ibid.

Object.

[1] Rev. 2.21.

Answer.

[1] Rom. 2.4.

Object.

[1] Prov. 1. 27.

18.

Answer.

[1] Luk. 23.43

Object.

[1] Isa. 66.4

Answer.

[1] Ezek. 18.

31.

Object.

[1] Joh. 3. 36.

Answer.

[1] Psal. 42. 8.
Job. 7. 1.

[2] Heb. 9. 27.
Eccl. 1. 2.
John 8. 21.
Ex hoc momen-
to aternit.

[3] Gen. 1. 19.

[4] Psal. 35. 7.

Object.

[1] Heb. 1. 3.

Answer.

[1] Heb. 1. 4.

Object.

[1] 1 Cor. 1. 4.

Answer.

[1] 1 Cor. 2. 16.

Object.

[1] 1 John. 3.

Answer.

as yet *enrolled* : as yet (I say) *breath is in thy* Nostrils, though but in thy nostrils : (How soon it may be, the God of [1] *thy* life foreknoweth ; but) hitherto, thy weak-spun, thy slender thread of frail life is not utterly cut off ; this life how frail soever, while it lasteth, with-holder¹ [2] the revenging sword of eternal Justice from dropping upon thy head. I confels, if ever we will be born again, it must be before we enter a second time into [3] *our* mothers womb ; I acknowledge, that shouldst thou depart *this* world before thou art prepared for the next ; should thy body die, before thy *soul* liveth unto God, shouldst thou be found in thy grave, and not found in Christ Jesus, (I tremble to mention it) thou wert then damned for ever : but such, such is the forbearance of thy patient God, that [4] while he continueth life unto thee, he continueth unto thee a possibility of escaping.

Object. How shall I [1] escape, if I despise so great salvation?

Ans. Salvation, great salvation ; so great salvation is freely [1] offered, that (I trust) thou canst no longer despise it, if thou wouldst.

Object. To me any offers of salvation are but the savour of death unto death.

Ans. To thee they may be the (1) savour of life unto life.

Object. But I have (1) loved darkness.

Ans. The person speaking in my Text, calleth

callen them out of that darkness into his (1) marvellous light.

Object. But I, as a deaf man, hear him not.

Ans. He (1) maketh the deaf to hear, and he openeth the blind eyes.

Object. But I am at the least, of a weak (1) capacity.

Ans. His Word giveth Wisdom to the (1) simple.

Object. It is the (1) knowledge of the holy that is needful anding.

Ans. Then (1) shalt thou thus know, if thou follow on to know the Lord.

Object. I am so far from following after God, that I run further from him.

Ans. If (1) thou wilt enquire, enquire; return, come.

Object. An Offender so notorious as I am?

Ans. The person speaking in my Text was (1) delivered for our Offences.

Object. Ah, but I am a most (1) ungodly wretch.

Ans. Christ is one that (1) justifieth the ungodly.

Object. Never dash be such a sinner as I am.

Ans. Yes, the very (1) chief of sinners.

Object. When they (1) unfeignedly repent.

Ans. He would therefore have thee (1) come to Repentance.

Object. That is more than (1) I can do.

Ans. It is not more than Christ can (1) give.

Object. But I, though I am vile, (1) am insensible of my vileness.

Ans.

[1] 1 Pet. 2. 9
Object.

Answer. [1] Mar. 1. 3. [1] 1a. 29. 18.

Object. [1] Prov. 1. 32.

Answer. [1] 1 Pet. 1. 22. 23.

Object. [1] Prov. 9. 10.

Answer. [1] 1 Hof. 6. 3.

Object. [1] 1a. 21. 12.

Object. Answer. [1] Rom. 6. 25.

Object. [1] 1a. 21. 12.

Answer. [1] Rom. 4. 5.

Object. Answer. [1] 1 Tim. 1. 15.

Object. [1] Ezek. 18. A.

Answer. [1] 1 Pet. 3. 21.

Object. [1] Jer. 18. 23.

Answer. [1] 1a. 21. 12.

Object. [1] Ezek. 18. A.

[1] 1a. 21. 12.

Answer.

[1] Rev. 3. 18.

Object.

[1] 2 Tim. 2. 26

Answer.

Isa. 61. 1.

Object.

[1] Rom. 8. 31.

Answer.

[1] Joh. 1. 12.

Object.

[1] 1 Cor. 3. 17

Answer.

[1] Luk. 11. 13

[2] Isa. 44. 3.

Object.

[1] Act. 5. 32.

Answer.

[1] Rom. 8. 9.

2 Cor. 3. 5.

Object.

[1] Mat. 7. 7.

[2] Isa. 40. 37.

64. 5. 59. 10.

Plal. 27. 14.

37. 34.

(3) Isa. 30. 18.

49. 23.

(4) John 3. 8.

Prov. 13. 14.

(5) Plal. 130.

7. 9. 10.

Ans. Thou art so much the fitter for the manifestation of [1] Christs free grace.

Object. But I am [1] led captive at Satans pleasure.

Ans. The person here speaking in my Text, proclaimeth liberty [1] unto such Captives.

Object. Liberty unto Gods [1] Sons, not unto Gods enemies.

Ans. If thou [1] receive Christ, thou hast power to be no longer an enemy, but a Son.

Object. I can neither receive Christ, nor that power, nor that [1] liberty without the spirit.

Ans. Nor will God [1] with-hold his [2] spirit, if thou thirst for it.

Object. I must first sincerely [1] obey God, before I can effectually expect Gods spirit.

Ans. Nay, first thou must partake of his [1] Spirit, before thou canst obey him acceptably.

Object. By what means can so wretched an Unbeliever as I am, ever come to partake of that spirit which I have so much grieved?

Ans. By ordering thy self according to Gods revealed [1] Will; Ask, seek, knock; in asking, seeking and knocking, rest not upon thy performances, (make not means, Mediators) but upon Gods [2] goodness; Wait, I say, [3] upon the Lord; His wind bloweth when and where [4] it listeth. There is in thee no sufficiency, no propensity, no will; but there is in God [5] plenteous Redemption; if

he [6] will work, who can [7] hinder him? Look not for any thing from within [8] thyself, but from him to whom God [9] (upon all occasions) *feederth thee*; The same God which giveth thee more means of knowledge then have (10) those brutish *Indians* who worship black and white *Devils*; the same God whogiveth unto thee more means of grace then those [11] *Turks* have which worship *Idols*; the same God which, (12) *Psal.* 56. 9. *spareth* unto thee the *breath of life*; while *Fulda Julian*, nay, while some born since thou wert born, are grievously *tormented in Hell*; the self same God would have thee [13] *escape* the everlasting torments *due unto thee*; and to thy heart of *unbelief*: Thy *Rebellion* [14] hath been *inexcusable*, and thou liest wholly at the power of that King *against whom thou hast rebelled*; yet, lo, he offereth [15] *Pardon*; yea, he offereth *terms of Peace* every way for thine advantage: thou (16) art at *enmity* with him; but, he hath *Love*, free (17) *love*; *overlasting loves* for thee; though (18) *Hell* be thy *portion*, fair would God entitle thee (19) to an *inheritance in heaven*. When thou hast done all that ever thou canst be able to do; thou wilt be as the best but an (20) *unprofitable creature* (I wils;) yet, (16c) God longeth to (21) *honour thee* with his service; as (22) *corrupt* as thine *affections* are; God (23) *woodeth* thee for things as *wicked* as thy heart is; God

(6) *Ila.* 43. 13.
(7) *Mic.* 7. 18.
(8) *Job.* 34. 4.
Jer. 20. 23.
John. 15. 5. 2.
Rom. 9. 16.
(9) *Mat.* 17. 5.
(10) *Psal.* 22. 8
Jouah 4. 11.
Mark 8. 12.
(11) *Ila.* 41. 2.
55. 5.
Jer. 4. 2. 10. 7.
Zech. 2. 11.
8. 22.
(12) *Ila.* 38. 19
Eccle. 8. 13.
Dani. 4. 17.
(13) *Ezek.* 33. 11
(14) *Ila.* 1. 24. 4.
24.
Nahum. 2. 25. 6.
(15) *Ezek.* 18.
32.
Ila. 53. 7.
(16) *Rom.* 8. 7.
(17) *Hos.* 14. 4.
2. 19.
(18) *Psal.* 9. 17
18. 6.
(19) *1 Pet.* 1. 4.
(20) *Luk.* 17.
10.
compared with
Mat. 25. 30.
(21) *Deut.* 4.
6. 7.
28. 58. 10. 21.
Psal. 34. 4.
Jer. 37. 14.
(22) 3. 1.
Ezek. 6. 9.
(23) *Hos.* 2. 14.
Jer. 3. 14.
Ila. 14. 7.

(24) Gen. 6. 1.
compared with
Jer. 4. 14. and
Prov. 23. 26.
(25) Prov. 1. 23

(26) Psal. 14. 4.
(27) Jer. 17. 47.

(28) Ezek. 36.

(29) Psal. 9. 4

(30) Psal. 119.

(31) Phila. 29.

(32) Rom. 3.

(33) Jer. 32.

(34) Psal. 51. 6, 10.

(35) Psal. 130. 4.

(36) Rom. 7.

(37) Luk. 7. 47.

(38) Psal. 130. 4.

(39) Dan. 9. 9.

(40) Mar. 9. 24

(41) Heb. 5. 2.

(42) Jer. 37. 33

(43) Zech. 12. 9

(44) Ezek. 1. 13.

(45) Zech. 3. 1

(46) Isa. 64. 9.

(47) Jer. 30. 13.

(24) *callath for it*; if thou wilt not believe him, search the scriptures; in them he offereth thee his (25) *own Spirit*, in them he offereth unto thee his *own Son*. Oh, he taketh glory, Luke 19. 10. in saving so *lost a sinner* as thou art; Thou (winnest thy life past) thou hast had no (26) *knowledge of God*; let it be Gods glory that he can *cause thee to* (27) *know him*; thou hast a *stony heart* of thine own, let it be the glory of thy God, that he can (28) *give thee a heart of flesh*. The Lord hath (29) *not given thee a heart to perceive*, nor eyes to see, nor ears to hear unto this day; let it now be his praise that he hath given thee a (30) *hearing ear*, a *saring eye*, and a *believing* (31) *heart*: Thou hast had no (32) *fear of God* before thine eyes, let God have the honour of (33) *putting his fear in thy inward parts*; Happily, God hath hitherto winked (34) at thy carelessness, on purpose; that the (35) *transcendency of thy guilt may exalt* (36) his free, his *unspeakable mercies*; the (37) Lord forgive thy sins; for they are great; the Lord help (38) *thine unbelief*, for thy heart is not stedfast; the Lord have compassion upon thee, for (39) *thou art ignorant*. The holy God can write his Law *even in* (40) *thy heart*; He can pour upon thee a (41) *Spirit of Prayer*, and of *supplication*. In all thy *doings* (42) *thy sins appear*, but, the *person speaking in my Text*, can take away those (43) *filthy rags* from thine *incurable wounds*; thou hast no (44) *healing* (45)

Medicines, but the Physician in my case, is the God of thy health; he (45) can heal thee, and all thy back-slidings; he can cause thee to draw near, and to (46) approach, and to come with (47) boldness unto the Throne of His grace. Sinner, thou hast (48) sold thy self to work wickedness; but, be no longer the (49) servant of a Devil, for Christ (50) hath bought thee (and that not with corruptible gold, but) with his own blood, his precious blood, his precious, his most precious blood! Greater love hath no man (51) than this, vizt that he lay down his life for his people; but Christ immor- tal his love toward thee; in that thou being (52) an Enemy, a polluted, an inconsiderable, a contemptible enemy; and He being a righteous one, a holy person, (a person) therefore a many (53) because a God, died the shameful death of the Cross; and despised the shame, because he died for thee.

Who (1) is he that judgeth? It is the person speaking in thy Text, that divideth. Thou who hast been so careless of Christ hitherto, happily thou now turnest over a new leaf; happily thou wilt now (2) redeem thy time, and amend one; the (3) cost of thy things thou wilt put away from thee; if thy heart; thou wilt be renewed; (4) (as well as thou canst) in the spirit of thy mind; happily, thou art mortified, and grieved, and full (5) of bitterness for the (6) wickedness of thy folly; happily, thou new solvest to (7) cleanse thy self from all filthiness

(45) Rom. 1. 17.

(46) Heb. 4. 16

(47) 2 Kin. 17.

(48) Rom. 6.

(49) 1 Cor. 6.

(50) 1 Cor. 6.

(51) John. 15.

(52) Rom. 5. 8

(53) Heb. 2. 14

[1] Rom. 8. 34

[2] Eph. 5. 16

[3] Jer. 7. 3.

[4] Eph. 4. 23.

[5] Zech. 12. 10

[6] Ecclef. 7. 25

[7] 2 Cor. 7. 1.

(8) 1 Thes. 5.

(9) 1 Tim. 4. 11.

(10) 2 Cor. 13.

(11) Heb. 10.

(12) Tit. 3. 5.

(13) Rom. 8.

(14) Eph. 2. 9.

(15) Tit. 1. 15.

(16) Gal. 2. 16.

(17) Heb. 9. 22.

(18) Mat. 5. 26.

(19) Rom. 3.

(20) Gen. 18.

(21) Mat. 27. 4.

(22) Act. 1. 25.

(23) Mat. 27. 4.

(24) Act. 1. 25.

(25) Mat. 27. 4.

(26) Act. 1. 25.

(27) Mat. 27. 4.

(28) Act. 1. 25.

(29) Mat. 27. 4.

(30) Act. 1. 25.

of the flesh, and of the Spirit; to give (8) thy
 self unto prayer; (9) exercise (9) thy self unto
 godliness; and (10) strive after perfection all the
 days of thine appointed time; if so, this is a good
 change of mind; in this thy good resolution
 go on & prosper; this notwithstanding, (know)
 unless thou make the passion speaking in my Text
 thy Refuge; thy practice of Piety will never
 (11) quiet thy conscience: the reason is,
 though a (12) spirit of bondage may restrain
 thee from evil; and may presse thee upon duties;
 yet it can't (13) never render thee acceptable in
 the presence of an offended God: alas, the
 best works that ever thou canst perform, (14)
 shall never be able to satisfy the most infinite
 Justice of a provoked God: nor (15) for
 the least of the least of all thine infirmities. Be
 as upright as ever thou canst; yet of all those
 innumerable debts due from thee unto thy
 Lord, thou shalt never be able to pay (16)
 one mite; that is sterling: if this alone be
 that Plea which thou hopest so (17) answer
 the Law; never, never look the severe Judge
 in the face: assure thy self, that the just Judge
 of all the earth will do right: Judas (18) re-
 pent'd himself of his evil, and yet Judas (19)
 persisted in his transgression and so mayest thou,
 if thou hope to pacify God by thine own righ-
 teousness in its own blood: *Hud iben shall my Conscience obtain peace
 with God?* I quipped: *Alas! what shall I do?* (20)
 I said: *Alas! what shall I do?* (21) or *Alas!*
 This

This do, and live: Unfeignedly humble thyself, confess thy Trespases, & confess thy debts, (1) suffer thy Conscience to accuse thee, and to accuse thee to the uttermost; from time to time, spare not to aggravate thy guilt, be (as well thou mayest) vile in thine own eyes, let thy sin be always before thee, that thy heart may always condemn thee; bear thine iniquities, (viz. the guilt of them, and the shame of them) the remaining days of thy mis-spent life; meanwhile, have an eye [2] of faith unto that satisfactory blood which the Person speaking in my Text shed upon the Cross: believe it, (if thou canst, for joy, believe it) with that blood which thou, Judas-like, hast trampled under foot; with that blood of Jesus, (and only [3] with that blood) is written thy free pardon, thine absolute acquittance, thy general release [4] from all guilt, debts, and trespasses whatsoever by thee committed, or upon thee charged from the beginning of the world unto the great and last day, (that terrible day of the Lord.) Sinner, [5] be not faithless, but believe: Oh, that the God and Father of our Lord Jesus Christ [6] would seal this Truth upon thine unbelieving heart! He that [7] spared not his own Son, but gave him up for thy ransom, how shall he not with him also freely bestow upon thee the gift of faith? Tell me, hath God so [8] loved thee, and canst thou have hard thoughts of God? This is life [9], eternal, to know the

on

Solut.

- [1] Psal. 51
per totum.
Jer. 31. 19
Ezr. 9.
Zech. 11. 10
Nehem. 9.
Jlm. 4. 9
Dan. 9.
Ezek. 16. 63
Psal. 130.
Phil. 2. 12
2 Pet. 1. 17
2 Pet. 3. 11, 14
[2] Heb. 9. 24
10. 32
Rom. 15. 13; 9
Eph. 1. 7.
Col. 1. 10
[3] Heb. 1. 3
Ila. 53. 5
63. 3
[4] Tit. 2. 14
Rev. 5. 9
[5] John. 20.
27. 29
[6] Mar. 11. 27
[7] Rom. 8. 32
[8] John 3. 16
2 Cor. 5. 18
[9] 17. 3

- only true God, and Jesus Christ whom he hath sent for us [10] men, and for our salvation! Is the [11] brazen serpent lifted up, and wilt thou not look toward it? Canst thou desire a more [12] sufficient discharge, then an acquittance written with the blood of God? Look unto the [13] author and finisher of thy faith, this man [14] shall be the peace. The person here speaking in my Text, is [15] mighty to save, mighty to save [16] from sin, mighty to save from [17] wrath to come: he is able to save [18] to the uttermost. Ah, thou wert a cursed wretch, had not the innocent Jesus been made a [19] curse for thee, thy sins had been more then thou couldst ever have been able to bear, had [20] not Christ been made sin for thee, but now that Christ hath taken our sins upon [21] himself, now that his [22] angry father hath seized on him, as on thy Surety, He is [23] faithful and just to forgive thee thy sins: Well is it with thee, that Christ hath the [24] keys of hell and of death, for now that cursed Fallow the Devil can have no claim to thee, since he is wholly at the command of thy friend the Judge; thou hast not, thou canst not obey one jot, or one little of the [25] great things of Gods Law, but, the person speaking in this Text, he hath kept the whole Law in thy stead; because he never brake the Law, thy transgressions shall never be vailed in question, unless on purpose that thou mayest be cleared at the general Assizes. And because thou hast not wit
- (10) Hof. 6. 7.
Gal. 1. 4.
(11) Joh. 3. 14.
(12) Ephes. 1. 7
Acts 20. 28.
1 Tim. 1. 14.
(13) Heb. 12. 2.
(14) Mic. 5. 5.
(15) Isa. 63. 5.
(16) Mat. 1. 21
(17) 1 Thes. 1. 10.
(18) Heb. 7. 25
(19) Gal. 3. 13.
(20) 2 Cor. 5. 21.
(21) Isa. 53. 5.
63. 5.
(22) Mat. 27. 46.
(23) 1 Joh. 1. 9.
(24) Rev. 1. 18
1 Cor. 5. 5.
1 Tim. 1. 20.
(25) Hof. 8. 12.
Gal. 2. 16.
3. 11. Acts. 3. 19
Rom. 3. 22. 4. 15
25.
1 Cor. 1. 30.
Phil. 3. 9
Titus 3. 5
Ephes. 5. 27
Col. 1. 28
Jude 24.
Heb. 8. 12
Isa. 44. 22
43. 25

to speak for thy self, see the person speaking in my Text, he [26] goeth in thy stead before the great Tribunal, he becometh thine Advocate, he putteth in thy Plea not [27] guilty, he justifieth thee before men and Angels, yea before the holy Angels, and the terrible God, and of this rest satisfied, never, never did any Cause fail that this Advocate undertook, he rules the Court, for he himself is both a [28] party, a [29] witnesse, an [30] Advocate, and the [31] Judge too! Christian, (for I am loth to term thee an unbeliever, now) darest thou [32] put thy life into Jesus Christs hands? if so, I will warrant thee a [33] remission of all thy sins through his alone: [34] mediation; thou shalt have thy Clergy, the benefit of this Clergy man, the Judge shall tender thee the [35] book of life, and the person speaking in my Text shall be thine Ordinary; he shall testifie for thee that thou canst therein read thy [36] new name; canst thou chuse but break forth, I [37] thank my God through Jesus Christ our Lord

And now (if so be thou hast heard this person speaking in my Text, and hast been taught by him, as the truth is in Jesus; if thou [2] receivest the person speaking in my Text as [3] the way unto that Father of Mercies who can abundantly pardon, as the truth of that God, who declareth himself satisfied, and as the life which is given thee for a prey, if thou seekest thy soul a brand scarcely yet [4] snatched

dwivedw

out

[26] 1 Joh. 2. 1
Heb. 8. 6. 9. 15.
12. 24
[27] Isa. 53. 11
Rom. 3. 24
1 Cor. 6. 11
2 Cor. 6. 2
Ephes. 1. 6
Rev. 3. 9

[28] Heb. 2.
11, 14
[29] John 17.
25
[30] 1 Joh. 2. 18
[31] Rom. 8.
34
2 Cor. 10. 18.
[32] Heb. 4. 16
10. 32
[33] Luk. 24.
47.
[34] Heb. 10
14
[35] Rev. 3. 5
[36] Rev. 2. 17

[37] Rom. 7. 25

[1] Ephes. 4. 21

[2] Col. 2. 6
[3] John 14. 6

[4] Zech. 3. 2

(5) Jam. 1. 22

(6) Act. 1. 25

(7) Psal. 32. 5

(8) Psal. 132.

4. 5

compared with

2 Cor. 6. 16

(9) 7. 10, 11

(10) 13. 5

(11) Rom. 7.

13

(12) 2 Cor. 10.

5

(13) Pro. 13. 5

compared with

Ezek. 6. 9.

(14) Jer. 31. 19

22. 22

(15) 1. 2

(16) Psal. 74.

20

(17) Jer. 17. 9

(18) Zeph. 1.

12

compared with

Prov. 6. 13. and

Psal. 119. 9.

105

(19) Zech. 12.

10

(20) Mat. 26. 41

(21) 1 Tim. 1.

15

(22) Jam. 4. 9.

10

(23) Rev. 3. 20

out from amidst everlasting burnings) I adjure thee by the living God, as ever thou wilt not [5] deceive thine own soul, as ever thou wilt not (like another Judas) make [6] hell thy home, be plodding, [7] be much in plodding upon thy former heedlesness, ignorances, and provocations: Let not business, let not company, [8] let not any affairs under the Sun interrupt thy godly [9] sorrow: Think what a Judas thou hast been; Take much time for thy privacies [10] and re-examinations; see the exceeding [11] sinfulness of thy whole man, and of thy whole life too; bring thy thoughts [12] into captivity; hale thy conscience to stake; bring conscience and God face to face; I say, Get alone, and [13] loath, and abhorre thy self in the presence of thy God; let confusion [14] cover that face of thine; call thy sins by as bad [15] names as they deserve; search [16] every dark corner of thy [17] deceitful heart with Gods [18] candle; mourn [19] (as well thou mayest) for undoing thy self; and for putting the only begotten of thy Father unto the expence of so much pains, sufferings, and blood.

This done, [1] fast and pray lest thou enter into temptations: Let a sleep, a lulling [2] sense of thy vileness ever and anon pluck thee upon thy knees; be often humbling [3] thy self in the sight of that God whom thou hast so carelessly [4] bolted out of doors; be often mourning at the remembrances of those wounds wherewith

wherewith thou (5) hast *peirced* the very heart of *thy truest friend* : grieve frequently (6) for those *unkind repulses* which thou hast almost daily given unto the *meek and Dove-like spirit* , even then , when he attempted thy *sanctification* : All this while , be not (7) *ignorant of Satans devices* , but counter-mine (8) his *stratagems* ; expect his (9) *assaults* , and (10) *arm thyself* as against an (11) *enraged Devil* ; for , a hundred to one , but , being (12) forced to surrender his *strong hold* , he will *tear thy bosome* , *cast thee down* , and *milch* thee all he can : One thing more , if thou wouldest *fight a* (13) *good fight* , have as little to do with (14) the world as thou canst ; alas , thou hast business enough , and enough to set right all accounts between thy *Redeemer* and thy *soul* ; and having laid (15) a good foundation of *repentance from dead works* , and of *faith towards God* , reserve a jealous eye over thine *unexperienced heart* , lest , at any time , that make the *present* (16) *peace* of thy conscience , a *snare* , and *occasion* unto *future security* : In a word , (17) *work out thy salvation with fear and trembling* : for (18) if thou *sin wilfully* after thou hast received the knowledge of the truth , thy *last error* will be worse then (19) thy *first* . Be not weary (20) of *well-doing* : God (21) is able to *keep thee from falling* ; follow him , and follow (22) him *fully* ; turn unto him with (23) *thy whole heart* : and the Lord *perswade* thee so to do , as by

N

others,

(5) Zech. 12.
10
compared with
Phil. 3. 10
(6) Eph. 4. 30

(7) 2 Cor. 2. 11
(8) Eph. 6. 11
(9) 13
(10) Ibid.
(11) 1 Pet. 5. 8

(12) Mark. 9.
26

(13) 2 Tim. 4. 7
(14) 2. 4
Heb. 12. 1
1 Cor. 7. 23
Phil. 3. 13

(15) Heb. 6. 1

(16) Psal. 30. 6,
7.

John 5. 14
Psal. 85. 5
(17) Phil. 2. 12
(18) Heb. 10.
26

(19) Mat. 12.
45

(20) Gal. 6. 9

(21) Jude 24.

(22) Num. 14.
24

(23) Psal. 119.
2

Jer. 24. 7

others, so by these following *MOTIVES*.

Motive I.

(1) Luk. 1. 74.

75.

(2) 1 The. 4. 3.

(3) Pſal. 5. 4.

Rom. 12. 1.

(4) Pſal. 119. 4.

(5) Joh. 13. 30

Mat. 27. 4. 5.

(6) Deut. 28.

58

(7) Mat. 25. 27

Mal. 3. 13, 14

(8) Mat. 4. 10

Deut. 10. 13.

20

(9) Jer. 5. 22

Mal. 1. 6

Prov. 16. 4

(10) 1 Tim. 4.

16

(11) Jer. 10. 7.

(12) 1 Pet. 3.

19

(13) Mat. 16.

27

(14) 1 Theſ. 5.

2 Tim. 1. 7.

MOTIVE. I. *The Duty incumbent*: Many would accept of life, did they fancy the (1) *terms*: the stone whereat they stumble, is not Gods *ſeverity*, but Gods (2) *Will*: they are jealous not of his *ſierce wrath*, but of his good (3) *pleaſure*; they would ſeek his *pardon*, could they avoid his [4] *commands*: but, be not thou thus ignorant; - Oh conſider, that although [5] *Judas* reject Chriſt ſtill, and ſtill expect damnation, yet ſtill this *neglect* of his doth no. [6] *whit* exempt him from *homage*: *Diſpair* is no [7] *acquittance* from *duty*: whether we be good or evil, [8] *ſervants* we are: Will we, nill we, God is [9] *Lord over us*, and we (whether we [10] *ſave our ſelves* or *perish*) are bound [11] *to obey him*. Walk among all the *ſpirits* in [12] *prison*, thoſe ſouls in hell that are now ſuffering torments there, they will all enform thee that, had they obeyed more, they had ſuffered leſs. Were it utterly impoſſible for *Judas* to eſcape condemnation, yet ſtill it is his *prudence* to be as *guiltleſs* as he may be: The reaſon is, God [13] *rewardeth every one according to his works*, whether his works be fruits of *faith unto holineſs*, or of *unbelief to unrighteouſneſs*. Were I a Reprobate, I would be beaten with as few ſtripes as I could: but the [14] *Scripture offereth more grace*.

MOTIVE

MOTIVE II. *Mans perfection before his Fall*: When our late Rebellions grew monstrous, and robbed us of the (1) *breath of our Nostrils*, forcing the (2) *desire of our eyes* to see many a sad day, and to (3) *endure hardness* beyond the seas: as (4) *dark* as his afflictions were, his (5) *Diamond shined* in the thickest cloud, his *serene Majesty* reserved a lustre; how low soever he was brought in worldly exigencies, yet still he cherished within his royal bosom *the soul of a King*: how deserted so ever, he did, and would *live like a Prince*. Imitate thou thy most exemplary Sovereign: Leave fordid actions unto Swine and Vermine, for thereunto they were (6) created; meanwhile, consider thou *thine extract*; be not *mean-spirited*, for thou art *high* (7) *born*. The world was created to serve thee, serve (8) not thou the world; neither become a slave unto thy lusts, for God (9) made thee a master of *thine affections*: during his innocency, Adam knew no sin; abhorre thou to be acquainted with it. God made thee for (10) *himself*, change not so great a Master: He made thee (11) *upright*, do not thou grow crooked: he made thee [12] *good*, be not thou evil: thou didst resemble the King thy Father once, renew in thee the *beauty* [13] *of his Image*; strive after *Holiness*, because he [14] *is holy*; after *perfection*, because he is *perfect*: affect to be like so heavenly a Father, wear his *Righteousness*.

Motive 2.

- (1) K. Charles the Second.
Lam. 4. 20
(2) 1 Sam. 9. 20
(3) 2 Tim. 2. 3
(4) Mic. 7. 8
(5) Isa. 62. 3

- (6) Gen. 3. 14
2 Pet. 2. 22

- (7) Judg. 8.
18. 21
(8) Psal. 8. 6.
(9) Gen. 1. 26

- (10) Isa. 43. 7

- (11) Eccl. 7. 29
Deut. 32. 5
(12) Gen. 1. 31

27.
(13) 2 Cor. 3.
18.
[14] 1 Pet. 1

- 15
Mat. 5. 48.

(15) Eph. 5. 1
Phil. 2. 15

(16) 1 Cor. 15.
22

(17) Eccl. 12. 1
(18) Luk. 3. 38

Motive 3
(1) Esth. 4. 16

At the Parsonage in Burton
on the Hill.

(2) Psal. 148.
7, 8

Jer. 4. 11, 12
* Septemb.
1662.

Psal. 148. 7, 9
(3) Ezek. 35. 3

(4) Isa. 5. 24

(5) Eccles. 8. 11

(6) Jonah 3. 4

(7) 1 Tim. 6. 16

(8) 1 Kin. 20. 31

ousness, tread in his steps; follow him (15) as a dear child. How great soever thy fall is (16) in Adam, remember thou from whence thou art fallen: Let the world confess that Alexander is indeed the son of the Macedonian Philip: I say, in all thy Transactions, remember (17) thy Creatour; Adam (18) was the Son of God.

MOTIVE III. *Mans Fall in Adam: if thou perish, thou (1) canst but perish.* In a small Orchard of mine, the high winds (1662. Feb. 18th.) blew up a fruit-tree, tearing the very roots from the stump; although it was blown quite up, and was separated wholly from the roots, with much ado, I planted it again: for why? it may (may it * doth) again take root downward, and bear fruit upward; if not, it can be but (3) cast into the fire for fuel: In like manner, be it, that (4) thy blossom go up as dust, and thy root as rottenness; yet still the fire can but devour thee as stubble; the flame can but consume thee as chaff. I say, conclude it altogether impossible to escape everlasting burnings; it is but trying (though:) Even, then, when (5) sentence of death hath been passed, irrevocably passed, I have, at our 148th, seen a condemned Malefactor begging for his life. Yet (6) forty days, and Nineveh shall be destroyed; but (7) who can tell that? God may be better than his word. Behold now (8) we have heard that the kings of Israel

Israel are merciful kings; peradventure, the now king of Israel may pardon a provoking enemy; O Lord, thine inexcusable Offendor saith, *I pray thee let me live.* Why (9) sit we here until we die? if we sit down content with that small pittance of provision which Adam left, the Famine will consume us; now, therefore, let us fall into the hands of the all-sufficient God; if he save us alive, we shall live; if he kill us, we can but die.

(9) 2^d. n. 7. 3

MOTIVE IV. Gods forbearance. Ere we can bury our dead out of our sight, such is our affection, we rub, we rouze, we stir, we (1) chafe the breathles body, to wit, if by any means our friend may recover life before he go hence, and be no more seen: just thus dealeth thy merciful God with thy soul: thou (2) hast provoked him every day; and every day he hath waited (3) to be gracious; his sentence though (4) pronounced, is not executed: between thee and death, there is scarcely one step; nevertheless God hath not given thee over to that death, (I mean that which enumerateth all the curses due unto thy sins, death eternal;). True, thy life is as (5) short as evil; and although short, far spent, yet quite spent it is not. Thoroughout the whole year the *Malva horaria* hath but one single hour wherein to blossom; and from the beginning of ages, unto all eternity, thou hast no more space wherin to bring forth the fruits

Moive 4.

(1) *conclama-
tum est.*

(2) Psal. 7. 11

(3) Isa. 30. 18.

65. 2
(4) Jer. 4. 12
Ecclef. 8. 11

(5) Gen. 47. 9
1 Cor. 7. 29

of

- [6] Psal. 95. 7
6. 5
88. 11
Ecclef. 11. 3
9. 10
John 11. 9
9. 4
1 Thes. 5. 5
- [7] Job 21. 17
- [8] 2 Pet. 3. 9
- [9] Rev. 2. 21
:
- [10] James 4.
14
Gen. 38. 28, 29
- [11] Rom. 2. 4, 5
- [12] Ephes. 5.
16
- of saving faith, then is the short remainder of (6) thine uncertain hour, the *fag end* of thy fleeting days: should this last *scantling* of thy *mis-spent life* bring forth no blossom, confess I mult, there would then remain no way for thine escape: then (indeed) thy sad soul would be troubled, perpetually troubled, *everlastingly troubled*, troubled so long as *conscience*, and *horror*, and *darkness*, and *brimstone*, and *torments*, and *hell*, and *devils*, and an *avenging God* shall endure! The patient God he fore-knows all this: and, fore-knowing all these Judgements to come, such is his goodness, he hath *inched* out thy (7) *wasted candle* unto this very minute; on purpose, that from this instant forward, thou mayest (8) *redeem thy time and thy self*. I say, God giveth unto thee (9) *space to repent*; though but a little space. Before thou return again unto the womb of the earth, thou, *Zarah* like, dost but just (10) *thrust* out thine hand; yet, rather than this *breach* should be upon thee, thy Mediator imparteth unto thee his *scarlet thread*: He (11) *spareth* unto thee *life natural*, that thou mayest receive *life supernatural*, even the life of *grace*, and of *glory*. Redeem (12) *the time*, for thy days have been *evil*. While it is called to day, let the goodness of thy God lead thee now, at last, unto *repentance*. Others make the continuance of their life, and health, an occasion of delays, until their *delays on earth* become *lamentation in hell*; but, what

what [13] thy soul findeth to do, that do thou presently: *One moment now*, is worth [14] a thousand ages in the grave: Hell is full of good [15] intentions: while foolish Virgins go to fetch oyl, the Bride-grooms [16] door is shut: God will not be [17] found in thy time, but in his own; *present seasons* [18] are golden seasons; and seldom [19] cometh a better: God hath put into thy hands an opportunity to do good unto thy soul; improve this [20] Talent, and thy soul shall live. The eldest daughter of unbelief is [21] sloath, and her grand children are delays: on the other side, Faith taketh up her bed, and walketh; faith useth [22] all diligence, and diligence is the chiefest vertue which [23] accompanieth salvation; it steeth night [24] at hand, it [25] worketh so long as day-light lasteth; it considereth there is no labouring after we are [26] gone to bed; it perceiveth no difference between Time and Opportunity: how [27] much time of present life, so much opportunity for future salvation: the servant which would be found [28] faithful, the Steward who would give up [29] a true account, the debtour that would honestly pay [30] all he oweth, interpreteth Gods forbearance [31] as a very great kindness. What would Dives, [32] what would Judas give for the benefit of one only of those few hours which thy long-suffering God denieth unto them, but vouchsafeth unto thee? Time [33] shall be no more, is an alarm of which any one that

- [13] Eccl. 9. 10
[14] Psal. 83.
11.
[15] Luk. 13.
24.
1 Cor. 9. 24
[16] Mat. 25.
25. 10
[17] 1st. 55. 6
[18] Gal. 6. 10
[19] Rom. 13.
11
[20] Mar. 25.
27
[21] Ezek. 16.
49
Rom. 11. 58
11. 56. 10
Prov. 6. 10
Mat. 25. 26
Heb. 6. 12
Amos 6. 3
[22] 2 Pet. 1. 5
[23] Heb. 6. 9
[24] John 9. 4
[25] Ibid.
[26] Eccles. 9.
10
[27] Rom. 13.
11
[28] Mar. 24.
45
[29] Lur. 16. 2
[30] Mar. 18.
26
[31] Rom. 2. 4
[32] Luk. 16.
28
[33] Rev. 10. 6

- that hath ears to hear, cannot chuse but take notice; it is a dooms-day alarm: Of all those talents wherewith we sons of Adam are entrusted, there is none of so great moment, (34) as is this talent of time: It is the purse, without which (35) we can carry no money about us; every dust of this (36) brittle hour-glass is precious; they are dust, not of sand, but of gold; of these, what foolish we let fall to the ground, God himself [37] picketh up: I shall then manifest that I know the things which [38] belong unto my peace, when I so compose, to deliver a Sermon, as the last (or ought that I know) that ever I shall [39] be suffered to preach; I, then, make a sanctified use of divine patience, when I read, hear, meditate, pray, &c. [40] as watchfully as if I should be never allowed to read, hear, meditate, or put up petitions any more. If any Mercy can melt thy stony heart, [41] Gods forbearance will; it will melt it into fervent duties. The sincere Convert husbandeth hours unto the best advantage, and maketh length of days, life [42] more abundant,
- [34] Mat. 25.
24, 27
(35) Eph. 5. 16
(36) Eccl. 1. 2. 1
(37) Rev. 2. 21
(38) Luk. 19.
42
[39] 2 Tim. 4.
2.
[40] Eph. 6. 18
[41] Rom. 2. 4
[42] Rom. 2. 7

Motive V.

- [1] Eccle. 11. 3
Mat. 25. 46
[2] Prov. 10. 27
24 27

MOTIVE V. Gods Sentence. As sure as death, in the grave there is (as I just now told thee) no Redemption: when once sentence is passed [1] upon examination had, there is then no repealing. so soon as ever thy farthing [2] candle is burnt out, thy soul, if it savoureth not sweet in heaven, it is cast into the fire

fire of hell, and all this in a moment, in (3) *the twinkling of an eye*, sooner then thou canst think of it: At this very instant, how immediately canst thou, (the image of Gods Omnipresence) how immediately canst thou think of hell, although hell be so great a distance off? how immediately can thy thoughts ascend even the highest heavens? Swift was that (last) thought of thine; but, thy *souls flight* shall be swifter then was thy last thought. Man (for want of consideration) wasteth hours, and minutes; the (4) *ancient of days* doth not so: *Unto him, who inhabiteth eternity*, every little time is so precious, that in less space then the space of one moment, he dispatcheth the soul from this prison of flesh, unto his high Court of Justice; and again from his high Court of Justice, unto the place of execution; or of glory; (as Justice shall give sentence.) I say, thy breath of life once expired, thy winged soul is allowed no time at all to look back; (no) it forthwith appeareth before the judgement; (5) *seat of God*; and from thence forthwith unto the joys, or miseries; by order, appointed. Thy flesh indeed, that is dispensed with until the general (6) *Assizes*; but (her Proxy) thy spirit that giveth her appearance upon the very first day of the Term. While thy breathless bosom is yet warm (either for thee, or against thee) sentence is pronounced: I therefore again exhort, that thou wouldest make thy peace with thy God while life,

(3) 1 Cor. 15.

52

(4) Dau. 7. 9

(5) 2 Cor. 5. 10

(6) John 6. 40

Motive 6.

(1) 1 Cor. 9. 24.

(2) Luke 12.
35

(3) Gen. 47. 9

(4) Psal. 39. 5

(5) Act. 1. 7

(6) Mat. 24. 44.
(7) Rev. 3. 3

life, nay while health continueth; for, with thy dying body dyeth all hopes of future repentance; When death is once come, opportunity is ever ~~Opportunity~~ is therefore gone, because Judgement is come.

MOTIVE VI Death approaching: it stealeth upon thee while thou sleepest: Couldst thou return into thy first Infancy, and thence begin (1) the race that is set before us, thine advantage were little enough, either for the running of a race so long, or for the obtaining of a prize so high; but, alas, a great part of thy life is already consumed; and already consumed in vanity; thou art almost out of breath, before thou hast at all buckled (2) thy self to thy work: The *Affair* which thou in this thy pilgrimage must of necessity perform, are exceeding great; but exceeding (3) small is that *space of time* wherein thou must dispatch them: although thy duties are not easily compassed, thy life is quickly (4) spanned: thy life is, at longest, but a winters day; thine employment is the business of a whole age: of this thine employment an accompt thou must give; but how soon, (5) it is not for thee to know: Thou seest on every side many much younger than thy self, called away to give up their accompts; and of them none so unexpectedly as those who were the healthiest persons: Such as least look for him, meet their (6) Lord first; if ever he (7) come upon thee as a thief, it is then when time

time stealth from thee to thy disprofic: rather than death should overtake (8) thee; meet it; *the daily*; if thou wouldst live for ever: if thou wouldst not forget thy self; (9) remember thy last end; if at any time thou art more unprepared to give up thy last account than other; at that time above all others look for, and hasten unto the coming (10) of the day of thy God; if in that day thou wouldst be found faithful, in this thy day abide watchful; persevere in well doing, if thou wouldst endure unto the end; redeem thy time; if thou wouldst enjoy thy Redeemer; and if thou wouldst not fear death, fear God.

(8) 1 Thes. 5. 4

(9) Deut. 32.
29

(10) 2 Pet. 3. 12

MOTIVE 7. A seventh Motive inviting thy soul to hold fast that which is good, is thy natural insufficiency. At thy first Creation there was in thee the spirit (1) of a God; the light of that spirit Adam quenched, and (in Adam) thou. In baptism, the same spirit entered into a Covenant with thee; the same spirit thou hast again grieved, and quenched: none of all his mighty workings have prevailed upon thy heart; carnally minded thou hast been, spiritually minded thou wouldst not be: Of all those graces which the holy Spirit of God may justly call for, thou canst not produce one! Consider now, thou hast failed of (2) his saving gifts; wilt thou render the common gifts of that bountiful spirit useless too? the more ungrateful thou hast been in rejecting

Motive 7.

(1) Gen. 1. 26

(2) Eurus est
post omnia per-
dere nautum.

the one, the more thankful thou shouldest be in making a benefit of the other; the greater want thou findest of that sufficiency which thou mightest have had from God, the greater reason thou hast to plow up the fallow ground of thy heart, that thou mayest sow to the spirit; if thou hast been so unfaithful that God would not adventure with thee his ten talents, be so trusty, that God may not repent him of that one talent now in thy hands; or, if thou hast embossed that Talent, yet, at least, restore unto God his naphin: having robbed thy Master of his moneys, do not keep from him his purses too: thou hast cut off thy (3) legs, therefore use (4) crutches; the more thou hast dallied thine (5) axe, the more pains thou must take in hewing; thou hast blunted the edge of the spirit: it concerneth thee to make the best use thou canst of thine affections, thy memory, and thine understanding; the more graceless thou appearest, the more thou art obliged to use all means of grace: the Word of God is two-edged; as I cannot hope for salvation, without the help of Gods Spirit, so neither can I (6) expect the help of Gods Spirit, unless I wait for it in the use of means: I (7) must be faithful in my natural abilities, if I would be entrusted with spiritual. Beside, God (8) filleth the hungry with good things; the more empty thy vessel, the more capacious it is to receive; the (9) ointment of the holy Ones, and the poor in spirit, wax rich in grace.

MOTIVE

(3) Jer. 10. 23

(4) Psal. 25. 12

Hos. 6. 2

(5) Eccl. 10. 10

(6) Pro. 1. 23

Luke 11. 13.

Roma. 10. 17

(7) Luk. 16. 11,

12

Mat. 25. 23, 28

(8) Luk. 1. 53.

29

(9) Kin. 4. 6

MOTIVE VIII. *Thy natural over-senseness.*

There is no such *Treman* as the natural man; *Judas* will rather hang himself, then delight in his Masters pleasure; but, first, *meer shame* will reduce thee from this *ingratitude*: no love for thy father; nor love for thy Redeemer; nor love for thy preservers; for he, for shame! the ox (1) knoweth his owner; and the dog, at thy heels, his master. Secondly, Let thy heart alone, and thou (2) wilt love thy God less next day, when thou wilt to-morrow, and less to-morrow, then to-day thou dost. Thirdly, Thou must not follow, but (3) lead thine affections; we force our selves to delight in such diets, such exercises, such employments as thoust suit not with our pleasure, but with our real good. Fourthly, What thanks is it, if we place our affections upon that whereunto we are of our selves addicted? but, herein we know that we love our God, if we deny (4) our selves, that we may love him. Lastly, remove thine ignorance, and thy dis-affection is removed; once see the beauty of holiness, and be out of love with it; if thou canst; thou wilt therefore love God; because God is glorious in holiness, thy Lord most holy:

Motive 8.

(1) 1G. 1, 2

(2) 1 Cor. 2. 14

(3) Col. 3. 1

(4) Mat. 16. 24

(5) Exod. 15.
11

MOTIVE IX. A ninth Motive which may stir up thy mind to follow God fully, is thy desperate guilt. The whole need not the Physician, but, thou dost: such a sinner as thou art, may well cry God mercy all the days of his life;

Motive 9.

He

(1) *Ezek. 36. 25*

He that hath *wallowed* in so much *mire* as thou hast done, hath great reason to wish: (1) for clean waters; who should thirst after *sanctification*, if thine *African skin* should not? the *Leopards spots* are white to thine: if the *blood of the Lamb* can make thy *crimson sins* *whiter than snow*; surely, thou hast cause sufficient to bath in that *warm blood*: thou hast sinned so *prodigally* against heaven, and against God, that it is the best of thy skill to make benefit of *Christ merits*. Then, when the holy Angels will (2) rejoice indeed when they see such a *lost creature* as thou hast been, take the kingdom of heaven by violence, and main force.

(2) *Luk. 15. 7.*

Motive 10.

MOTIVE X. A tenth particular which helpeth thine unwearied soul to take the kingdom of heaven by violence, is the *present evil world*; viz. unless it were better then it is; thou wilt no more. (1) dirty thy self with it; the *cares* thereof may *abate* such as love them; but then they dye into (2) thy faithful Creator; to him that endured temptations in the wilderness *Canaan is sweet*: pleasures upon earth may ensnare fools; they only mind thee of thy *masters joys*; thou translatest the whole book of nature into a book of grace, well knowing, that the things which are seen are *transitory*; but the things which are not seen, are *eternal*.

(1) *Jan. 1. 27*(2) *1 Pet. 4. 19*

Motive 11.

MOTIVE XI. The next particular serving to awaken thee unto righteousness, is the

cor-

corruption of mine old man: For, **flesh** while
 [1] **the flesh is contrary to the spirit**; this thou
 [2] **art unto whom thou yieldest obedience**; and
 [3] **it was thy** [3] **weakness** **that actually** **iniquity**
 to be **spiritually minded** is a **sign of life**. Again,
 sometimes [4] **thou sufferest** **on two** **both** **Saint Paul**
 a kindness; while the **flesh** [5] **warreth against**
 thy soul, thy soul is [7] **kept upon her guard**:
 Rome is not **secure**, so long as **Carthage** is stand-
 ing: nay, **opposition** **strengthens** **the** **pre-**
 vailing party; as [8] **Saul's rebellious** **esta-**
 blished **David** **in his Throne**; so **infirmities** **of**
nature **excite** **the** **power** **of** **grace**. Corruption is
 flesh; and [9] **not spirit**.

- [1] Gal. 5. 17
 [2] Rom. 6. 16
 [3] 8. 6.
 (1) 2 Cor. 1. 7
 [4] 2 Cor. 1. 7
 [5] 1. 9
 [6] 1 Pet. 2. 11
 [7] Deut. 8. 2
 [8] Judg. 7. 23, 24
 [9] 2 Sam. 3. 1
 [9] Isa. 31. 3

MOTIVE XII. The **roaring lion**
 at this instant seeking to devour thee: Among
 too too many Ministers, who, during our
 late detestable rebellions, were most re-
 proachfully tossed out of their livelihoods;
 one I knew, who (1) would full often, with
 indignation enough, boast himself a person
 more beholding unto Committee-men than unto
 all the kindred which he had; his riddle was,
 while he kept house in his Parsonage, di-
 seases, cares and debts grew upon him; but,
 so soon as the Committee had once for ever
 sequestered (from Him) his Parsonage, they,
 (from that time forward) eased him of his
 debts by disposing his ffishs for their pay-
 ment; they cured him of his disease, while want
 of a horse made him walk away his Gout;
 and,

Motive 12.

- (1) Mr. Vade
 of Odington in
 Gloucestershire

(2) Matt. 6. 13

13. 39.

(3) Elia. 10. 7.

(4) Eph. 6. 12.

1 Pet. 5. 8.

(5) 1 Tim. 3. 6

7.

(6) Act. 24.

11. 16.

[7] Eph. 6. 11

2 Cor. 2. 11

[8] Heb. 4. 16

[9] 1 Tim. 2.

26

[10] 1 Kin. 21.

11

[11] Gal. 3. 24

[12] Ephes. 6.

11

[13] 1 Pet. 2. 11

[14] Psal. 23. 4

27. 12

[15] Heb. 12. 4

Sine periculo
friget ludus.

and, withall, they freed him from his cares, for he had now no worldly thing to care for: (bear with me) the condition is thine; I may seriously affirme that, next unto God himself, this (1) evil one is (although full (3) sore against his will) the very best friend whom thou hast in the world; if thou hast but eyes of understanding in thy head, this I will clear unto thee in three particulars: The Devil (4) befriendeth thee, first, By deterring from sin; Ah, Sir, this Bug-bear at the gate will make thee (5) keep within dores; the saucer eyes of this spright will make thee look unto thy self, espie once his cloven foot, and adventure (6) abroad if thou darest. Secondly, By Temptations; thou wilt not trust a reconciled enemy; The Devil is so [7] well known, that none of his chaff can catch old birds; if he begin to tempt, he will make thee glad to cling unto thy father; Thy fear of this Pursuivants Arrest [8] will make thee take Sanctuary; the more stratagems this subtle creature useth to (9) entice thee toward hell, the more thy holy jealousies will draw thee toward heaven; and all the while this Avenger lacereth thee [10] with Scorpions, he [11] schooleth thee unto Christ. Thirdly, [12] by prestlings; carnal [13] lusts war against the soul; but we wrestle not against flesh and blood alone; these are no equal match for him that [14] undertaketh to be strong in the Lord; that is a [15] dull skirmish which hazardeth

no blood: Surely thou shalt see what thy servant can do, saith the (16) Warriour: As the Martyr *Juliano* killed the *step* whereon he stood to suffer death; so thou, when valiant, wilt kill the *urf* whereon thou standest to fight thy Lords battel. Glad is *David*, if he may be but allowed to deal with (17) a *Goliath*: if *Fethen*. (18) fear *Zebah*, and *Zalmunna*, it is because he is yet a youth; a *Gideon* will make make them his (19) ornament.

(16) 1 Sam. 18.

2

(17) 17. 32

(18) Judg. 3. 20

[19] 21

Motive 13.

MOTIVE XIII. To omit many others, the last Motive which now presseth, why thou shouldest return: why, if thou return, thou shouldest return unto the Lord; and why, if thou return unto the Lord, thou shouldest return unto him with thy whole heart; is, The (1) power of God. Whence was it, that, heretofore, what evil thou wert loth to commit in the sight of man, that thou couldest boldly perpetrate before the face of the (2) ever-present God? Whence was it, that the very same affections of thine which have been (3) so mindless of spiritual blessings, have been so inordinate unto vile lusts? or, that the same understanding of thine which is so wise (4) in the things of this world, is so far to seek in the things of a better world? If thou knowest not whence this is, I will resolve thee; the thing is of God, viz. from the power of his justice: Now, the same God which can in justice leave thee to thy (5) foolishness.

[1] compare

Ex. 7. 13

with Job 23.

16.

Gen. 19. 11.

with 21. 19.

Numb. 21. v. 25

with 6. 31.

2 K. ng. 6. 20.

18. 17

Luk. 24. 16, 31

& John 20. 14

with Dan. 3. 25

Deut. 29. 4

with 2 Tim. 2.

31

Deut. 5. 29

with Isa. 59. 1, 2

& *sim.*

[2] Gen. 16.

13.

39. 9

[3] Phil. 3. 19

[4] Rom. 3. 11,

81. 2. 18.

- (5) Rom. 3. 18 foolishness so far as to make thee fear (5) man, more then the face of the most holy: The same God can in mercy bring unto thee thy right senses, and make thee fear to do evil; it for mans sake, for Gods (6) sake much more: The same God which could suffer thine affections to go awhoring after their shame, (7) can place them upon the things above: and the same God which suffered thy brains to weary themselves in studying how to ensnare thy self in the world, the same God can, when he shall so please, make thee (8) wise unto salvation. True, (9) were there not a power in God able to give unto thee, what he expecteth from thee, there were then some cloak for thy back-slidings: but the same God which (10) biddeth thee turn, is able (11) to turn thee; and therefore he (12) reprovethe thee to this end, that through his strength, thou mayest turn unto him. The same God which calleth thee unto (13) repentance, can (14) give repentance, and therefore he (15) instructeth thee to consider thy ways, that thou mayest by his help gain repentance: The same God which requireth (16) thy fear, can (17) put his fear into thine inward parts, and therefore he (18) directeth thee to the Scriptures, that thou, by them, mayest learn to (19) fear the Lord and his goodness. The same God which commandeth (20) thee to believe; can (21) give thee a power to believe, and therefore (22) instructeth thee, that faith cometh by hearing. The same God which (23)
- (5) Rom. 3. 18
 (6) John 5. 9
 Jer. 5. 22
 (7) Psal. 25. 12
 (8) Psal. 51. 6
 (9) 1 Cor. 3. 5
 (10) Ezek. 18.
 32
 (11) Jer. 31. 18
 Lam. 5. 21
 (12) Prov. 1. 23
 (13) 2 Pet. 3. 9
 (14) Act. 5. 31
 (15) Hag. 1. 5
 Rev. 2. 1
 (16) Deut. 28.
 58
 (17) Jer. 32. 40
 (18) Deut. 4.
 10. 17. 19
 Prov. 2. 2
 Psal. 19. 7
 (19) Hos. 3. 5
 (20) 1 Joh. 3.
 23
 (21) Phil. 1. 29
 (22) Rom. 10.
 14
 (23) Eph. 5. 18
- willeth

willeth thee to be filled with the Spirit, is able to (24) pour out spirit upon all flesh, and therefore adviseth thee how (25) thou shouldest obtain it. In a word, God who (26) would have thee come unto Christ, is able (27) to draw thee unto him; which that he may do, he (28) calleth unto thee from heaven; and a (29) smaller invitation then that by far hath served to make others deny themselves, and follow Jesus: Wouldest thou (30) have heaven drop into thy mouth? open thy mouth wide, and it (31) will so, not (32) else.

Wherefore, O thou, who hast so (1) dangerously stumbled at the rock of offence, that I have hitherto (2) stumbled at thy fall: thou, gone so far (3) from the person speaking in my Text, that I have left my Text itself to follow thee: thou whom I found with Judas, but would bring back to Jesus; (with tears I ask thee) What shall I do at the great and terrible day of the Lord? Shall I call God to witness, that thy (4) perdition is of thy self? Shall I call Judas to witness, that thy damnation is (5) just? or may I with (6) holy Angels, joy at thy conversion? Thy life may end before to morrow; yet, as short as thy life is, (before it doth end) know, One drop of the Lambs blood is able to dissolve even thine (7) adamant. The Word of thy God is a (8) hammer sufficient to deal with thy (9) nether-millstone; it can make it a hewn stone, it can carve it into several (10) Jewels, into Jewels engraven after the simili-

(24) Joel 1. 28

(25) Luk. 11.

13

Prov. 1. 23

Gal. 3. 5

(26) Rev. 22.

17

(27) Joh. 6. 44

(28) Mat. 17. 5

Heb. 12. 25

(29) Joh. 1. 37

9. 38

(30) Num. 23.

10

(31) Psal. 81.

12

(32) Mar. 7. 21

Quæ sit te

fine te, non fir-

mit te fine te.

[1] Rom. 9. 32,

33

[2] Gal. 4. 11

[3] Joh. 13. 30

[4] Hof. 13. 9

2 Pet. 3. 9

1 Thes. 1. 10

5. 9

[5] Joh. 3. 19

[6] Luk. 15. 7

[7] 1 Pet. 1. 2

[8] Jer. 23. 29

[9] Psal. 19. 7

[10] Mal. 3. 17

[11] 2 Cor. 3.
18[12] Rom. 14.
15[1] 1 Kin. 19.
20[2] Joh. 13. 17
Ecclef. 9. 10[3] 1 Kin. 19.
21

Rom. 12. 1

[4] Luk 8. 3
Mat. 3. 8[5] Luk 23. 56
Mat. 25. 4[6] Luk. 23. 15
Joh. 5. 39[7] Mat. 28. 1
Gal. 6. 14[8] Mark 16. 4
Psal. 32. 5[9] Mat. 11. 28,
29, 30.

John 6. 37.

rude of thy (11) Redeemer. Destroy not thou that (12) soul for which Christ died.

For my part, what (1) have I done unto thee? if a greater then Elijah hath cast his mantle of righteousness upon thee: What (2) thou dost, do quickly: sacrifice (3) thy self unto him: minister unto him of thy (4) substance, bring for him thy (5) best ointments: See the (6) place where he is laid; look (7) toward his sepulchre, and while thou (8) lookest, thou shalt find the stone rolled away, yea, as undoubtedly as 9) thou seekest Jesus who was crucified, so undoubtedly the good Angel in my Text, the person here speaking, Jesus whom thou seekest, shall number thee among his beloved Disciples; and as he comforteth them, so, with the same affections, and in the very same words, he shall encourage thee. Let not thy heart be troubled; believe in God, believe also in me; in my Fathers house are many Mansions.

Through

THrough a neglect of seeking the Lord while (1) he may be found, the unbeliever conceiveth [2] hard thoughts of his God: conceiving so hard thoughts of his God, he [3] unthankfully wrappeth his talent in a napkin; at last, forfeiting [4] that single talent for want of use, he uteth his napkin [5] for want of a halter. In stead of ascending to heaven after Christ, of rising to a lively hope in Christ, of crucifying it self with Christ, &c. the heart of Judas could [6] see Christ condemned, and so [7] leave him. Wherefore, Christ will leave the name of Judas for [8] a curse unto his chosen. For, unto [9] such as forsake him, thus [10] saith the Lord, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold my servants shall rejoyce, but ye shall be ashamed: behold, they [11] that forsake the Lord, shall cry for sorrow of heart, they shall howl for vexation of spirit: but, unto you in my Text, unto you his constant followers, he saith,

Let

To be believers

(1) Isa. 55. 6

Psal. 95. 7

2 Cor. 6. 2

compared with

Dan. 3. 9

Mat. 7. 7. 22. 29

John 5. 39

[2] Mat. 25. 24

[3] Luk. 19. 27

[4] 26

[5] Mat. 27. 5

[6] 3

[7] 5

[8] Isa. 65. 15

[9] 11

[10] 13

(11) 14

The Text
opened.

*Let not your heart be troubled; Ye believe in God,
believe also in me : In my Fathers house are
many Mansions.*

[1] *Vide, sis
versionem Per-
ficam.*

Which words, as they are [1] *all spoken
in a breath*, so they do all breath out
one, and the same consolation. This
Gospel is a *kingdom of heaven* in an unexpected
sense. Look up unto the heavens ; in them,
ye see one glory of the stars, another glory of
the Moon, another glory of the Sun ; yet all
these together, help to make up but one Hea-
ven : So, look down upon my Text : in it, ye
see the *tryal of afflictions*, the *exercise of faith*,
and the *expectation of glory* ; yet do all these
make up *but one comfort.* The *Tabernacles of God*,
the *Son of God*, the *God and Father of Mercies* ,
are all of them brought within this Text, pur-
posely to ease the *Disciples hearts*.

Object.

[1] *Isa. 65. 14*

[2] *51. 11*

[3] *Job 30. 26*

Object. Though it be [1] *promised*, *My
servants shall sing for joy of heart*, even then
when we expect that [2] *sorrow and mourning
should flee away*, we are forced to break forth [3]
with *Job*, *When I looked for good, then evil came;*
and when I waited for light, then came darkness.

Answer.

[1] *Act 14. 22*

[2] *Isa. 35. 10*

Ans. As there is no denial, that [1] *through
much tribulation*, we must enter into the *kingdom
of heaven* : so it must be confessed, that [2]
*The ransomed of the Lord shall obtain joy and
gladness.*

gladness. While Christ adviseth, *Let not your heart be troubled*, he presumeth, [3] that troubles were high; and high they were; many already did, and more [4] shortly would press, and press heavily upon their hearts: whence ariseth,

[3] Dr. Sibb
Scim. in locum.

(4) Erasmus;
Tinus, Marti-
nus, Maldona-
tus, Rupertus;
Grynus, Fan-
senius, &c. in lo-
cum.

(5) Dr. Sibb ubi
supra.

DOCTRINE I. viz. *Even the hearts of Christs Chosen Disciples are not exempted from troubles in [5] this world.*

But, while, against these sorrows of this world, he enjoyneth, *Let not your heart be troubled*; there ariseth another instruction which rolleth away the burden of the former: namely, this,

DOCTRINE II. *Even great afflictions may not trouble a chosen Disciples heart.*

1. That, even, the hearts of Christs chosen Disciples are not exempted from troubles in this life; sad experience evinceth; one [1] day telleth another of this truth: our whole [2] life, the whole [3] world, constantly afford witnesses of this complaint.

(1) Mar. 6. 34

(2) Job 14. 1

(3) Joh. 16. 33

2. On the other side, since (1) no chastening, for the present, seemeth joyous, but grievous; seeing, as a [2] stone, so, [3] affliction, is heavy; it shall be my care, to ease you of your griefs; and to remove, if not the stone it self, yet a great part of its heaviness.

(1) Heb. 12. 11

(2) Prov. 27. 3

(3) 1 Pet. 1. 6

1 Sam. 25. 37

Wherefore,

Wherefore, not questioning the former Doctrine, the Doctrine implied: I shall prosecute the later, the Doctrine expressed: while I

The Method.

First, State what Doctrine I would propose.
Secondly, Prove the Doctrine which I state.
Thirdly, Apply the Doctrine which I prove.

[1] Psal. 4. 6

[2] 1 Cor. 4. 7

[3] Rom. 10. 17

[4] Ezek. 37. 4,
7.

[5] Mar. 16. 3,
4

There be many that say unto us, [1] who will shew us any good? but, Lord lift thou up the light of thy countenance upon us. Beloved, let not my weaknesse be your discouragement: although I of my self [2] cannot turn your sorrow into joy, or your mourning into gladnesse, the good Angel in my Text now speaking by me [3] can; Where the word is, the word of a God, although the voice be the voice of a man, yet if that voice speak, dry bones [4] may live. Upon occasion, other Disciples as well as you once asked among themselves, [5] Who shall roll away the stone from the Sepulchre? And when they looked, they saw the stone rolled away: the like may ye, if our God shall now vouchsafe to sanctifie unto you this Truth, namely, That even great afflictions may not trouble a believers heart. I say;

The Doctrine
stated.

DOCTRINE. Even great afflictions may not trouble a believers heart. viz.

Though, during this life, sound believers are not exempted from great afflictions, yet those great afflictions

afflictions may by no means trouble their heart.

Object. At this we already stumble : What? if the righteous perish, may we not [1] lay it to heart? When great afflictions befall us, may not we well be troubled? If the Lord strike, should not (2) man grieve? Must we be stupid, must we be *Stoical* when griefs are upon us?

Answer. Questionless, we [1] ought to hear as well the rod, as him who hath appointed it : this *Μη ταραχῆσθε ὑμῶν ἐν καρδίᾳ* forbiddeth no such laying to heart, it requireth no such heedlessness. I say, this Text prohibiteth, not a reasonable sense but a (2) distrustful fearfulness; not a moderate care, but an (3) unprofitable astonishment : *Μὴ δὲ (1) ἀνεπαίσθητος* Be careful for nothing : this *μὴ παύειν* signifieth a carking care, a care not furthering, but hindering duties. I would have you (5) *ἀνεπαίσθητος* without pensiveness. Let not your hearts be (6) overcharged, weighed down with cares. So here, *Μη ταραχῆσθε ὑμῶν ἐν καρδίᾳ*, Let not your heart be disturbed; let not your fountain of right reason be mudded; make not a Tartarus, make not a hell of your heart : While our Saviour here saith, Let not your heart be troubled, he v. 27. explaineth (7) himself, *καὶ ἐγὼ δεικνύω*, neither let it be dismayed.

Thus resolved, I trust, the longer while our troubles have stuck by us, the sooner we shall

Object.

(1) Isa. 57. 1

(2) Job. 3

Answer.

(1) Mic. 6. 9

(2) Rev. 21. 8

(3) 1 Cor. 7. 10

(4) Phil. 4. 6

[5] 1 Cor. 7.

(6) *μη ταραχῆσθε*

ἀνεπαίσθητος

Luk. 21. 34

(7) *ἐγὼ δεικνύω*

ad variant.

Lectiones Lat.

note.

shall be established in our present truth, which is;

DOCTRINE : *Even great Afflictions should not perplex a believers heart.*

(1) Dr. Donne his LXXIII. Sermon, and Dr. Sibbs his two Sermons on this Text.

2.
The Doctrine proved.

Not to repeat what ye receive from (1) others, *That even great afflictions may not perplex a true Believers heart*; I shall endeavour to prove unto you from within the confines of the Text in hand. I shall endeavour to clear it unto you,

1. *Negatively*, from the last closing of my Text.

2. *Affirmatively*: from the first entrance of it.

1. *Negatively* from v. 2. *if it were not so, I would have told you.*

Negatively.

(1) Das. H. infis Ex. v. 2. at. in locum.

(2) Thus Regia Bib. in Hispan. Tho. Mousfortius. MSS.

Alexand. Nonnus. MSS. Cantabr. & Sixtus Quintus.

(3) Thus Tremellius, and to him assenteth Lnd. de Dieu in locum.

(4) Thus the Version's Arab. et Lat. Vulgat.

Whether ye supply (1) *ἰτοιμασμένοι* q. *Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μονεῖ πολλὰ ἰτοιμασμένοι* εἰσὶ ἢ οὐκ ἔστιν, ἔπον ἂν ὑμῖν. Πορεύομαι ἰτοιμάσαι τόπον ὑμῖν, καὶ ἐὰν πορεύῃ, καὶ ἰτοιμάτω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ ἀγαλήσομαι ὑμᾶς πρὸς ἰμαυτὸν.

Or whether, ye accept (2) *ἔπ. εἰ οὐκ ἔστιν, ἔπον ἂν ὑμῖν, ὅτι πορεύομαι*, without a point before *ἔπ.*

Or whether. (3) with an *interpunction*, *εἰ οὐκ ἔστιν, ἔπον ἂν ὑμῖν. Ὅτι πορεύομαι*.

Or whether ye reject both the *interpunction*, and the *ἔπ* too, (4) *ἔπον ἂν ὑμῖν, πορεύομαι*—
Or whether, (as we in our best English Translation

Translations do) ye (5) reject the *ἔτι*, but make sure of the *interpunction*, *εἰ δὲ μὴ, ἄρα οὐκ ἔστιν*. Πολλοὶ μὲν —

To omit several (1) Versions, I, in short, conclude,

Whether, with some, ye paraphrase the words, thus, *There is in heaven* (2) room enough for both you and me, so that I need not tell you of my going to prepare a place for you.

Or, whether ye lay aside Paraphrases, and follow the various readings in a nearer sense: as,

In vain (3) should I go to prepare a place for you, could I not assure you there are in my Fathers house many Mansions. Or,

There are (4) already prepared in my Fathers house many Mansions, else I had told you that I go, &c. Or,

In (5) my Fathers house are many Mansions: if it were otherwise, I would not conceal it; I would have told you: for I who will not leave you ignorant, go, &c.

If it were not so, I would have told you.

Whether ye examine the *variantes* (6) *lectiones*: whether ye follow the most obvious opinions of most Interpreters: or whether ye keep strictly to the last and best copy and sense too. This one phrase from the mouth of Jesus Christ our Lord, (this) I would have told you, *Is Law from Zion, Statute-Law*, standeth a good, and a most undeniable proof.

From these few words, If it were not so, I would have told you, that English (1) S. Paul of (2)

(5) Thus Erasmus, Piscator, Ro. Stephanus, Arias Montanus, Beza, Vers. Syr. Grotius.

(1) Such as the Ethiop. and Pe sick.

(2) Hammond in locum.

(3) Lud. de Dieu, ubi supra.

(4) Heinsius, ubi supra.

(5) Arias Montanus, Erasmus, Beza, Piscator, Grotius, and (as Dr. Donne saith) the Church of England, &c.

(6) Vide sis, Waltoni Biblia Po'glosa.

(1) A. B. 14. 12

(2) Dr. Donn.

[3] *ubi sup. a.*

[4] 1 John. 4. 1

ours, deduceth (3) a Standard whereby to measure [4] all Doctrines.

Judge, therefore,

By the mouth of no one of all his servants in the *Old Testament*: in the *New Testament*, neither by his servants, nor by himself, did the Lord Jesus, at any time, either *expressly*, or *implicitly* say, *He would have great afflictions perplex believers hearts*: Wherefore the constant silence of the Lord Christ, calleth out aloud, and giving unto this truth his free assent, most undoubtedly assureth every one among us, that, in as much as *Jesus Christ our Lord*, requireth no such [1] matter from our hands, *No afflictions how great soever, may at all perplex a believers heart.* Thats my first proof.

[1] 1 Cor. 1. 12

2.
Affirmatively.

I
From verse first

My second Proof is from verse the first, *Let nat; &c.*

Throughout this whole Context these Disciples of the Lord Jesus were, and were to be under great and sore tryals: All this while how doth this captain of their salvation lead them? How doth their Lord and Master tutor them? *Answ.* He telleth them what they must account upon: he forewarneth them how that, *In the world they must* [1] *expect trouble*; in the world they must [2] *partake of the afflictions of the Gospel*; they must [3] *endure hardness*; must [4] *suffer persecution*; must [5] *deny themselves*: must [6] *take up their daily cross*:

(1) Joh. 16. 33

[2] 2 Tim. 1. 8

[3] 2. 3

[4] 12

(5) Mat. 16. 24

in quem locum

vide fr. Caspa-

rum Sibelium.

(6) Luk. 9. 23

cross: But, may they at all disquiet? may they at all perplex their minds? No, (saith our blessed Saviour) *Fear* (7) *none of all these evils*: *Take* (8) *no thought*; *Possess* your (9) *souls in patience*: and, however ye speed, *Let not* (10) *your heart be troubled*.

(7) Rev. 3.10

(8) Phil. 4. 11, 12

1 Pet. 5. 7

Mat. 6. 31

Luk. 12. 11

[9] 2 Tim. 19

[10] Joh. 14. 27

My Brethren of the clearness of any truths whatsoever, greater evidence hath no man then this, the *word*, the *precept*, the *command*, the *testimony*, the *authority* of (Him who is the wisdom and the truth; even of) Jesus Christ our Lord. Wherefore, I beseech you, be your tryals never so great, be the removal of a near friend never so afflicting, yet, remember the words which the Lord hath spoken unto you, *Let not your heart be troubled*. While ye draw near [1] toward the Sepulchre, (I beseech you) take notice, that the [2] stone is taken away: take notice that it is [3] rolled back by the good Angel in my Text: nay, cast an eye again, and having [4] found the stone rolled away from the sepulchre, behold how this Angel sitteth upon that (5) stone. That is the next; viz. upon what ground, for what reason it is, that our most compassionate Redeemer will not here allow no not any afflictions; how great soever, to perplex his Disciples hearts.

(1) Mat. 28. 1

(2) John 20. 1

(3) Mat. 28. 2

(4) Luk. 24. 2

(5) Mat. 28. 2

The

From the
whole Text.

The Reasons are seven-fold.

But, ere ever I can bring forth my *Reasons*, I must remove one more *stone* at which some few are (peradventure) willing to *stumble*.

Dub.

Quest. If *I would have told you*, standeth a most *undeniable prohibition*; then, what *Statute-Law* have you for *Bowing at the name of Jesus*; for *Bowing towards the East*, and (to instance in no more) for *placing Tapers upon the Altar*?

Solut.

(1) 1 Cor. 6. 12
See also, *Cases*
of conscience
about things in-
different. 1662.
by an indifferent
hand.

(1) Tit. 1. 5
1 Cor. 14. 40
1. 34

Ans. 1. *Law from Zion*: which, therefore, becaule it nowhere declareth these *practices contrary to Gods revealed will*, [1] alloweth them to be *lawful*.

Ans. 2. Thou canst not say that they oppose *Decency and Order*: for, the most learned *Fathers of our Church*, to whom it appertaineth [1] to determine what doth, and what doth not make for *Decency and Order*, do, if not enjoin, yet allow them; especially in *Cathedrals*.

(1) 16
Ans. 3. Thou canst not say, *We have* [1] *no such custom neither the Churches of God*; for, our learned *Fathers* receive these practices from *Primitive Antiquity*.

Ans. 4. Suppose *Genu-flection* first arose from a mis-interpreting of *Phil. 2. 10*. Suppose bowing toward the East, proceeded from as gross a mistake of *Zech. 6. 12*. Suppose wax candles

candles were originally placed upon the *Lords Table* in imitation of *Jewish*, yea of *heavenish Rites*. This notwithstanding, these *customs* being now received, may each of them have, at least, a *blameless* continuance: for,

First, what *evil* is it, if a Christian. (if a sincere Christian) bow (1) *his knees to the Lord Jesus* so often as he pleaseth? [2] solemnly in words at length, to petition God for a blessing every time throughout the day wherein thou occasionally drinkest, would probably not well consist with the duties of thy Calling: thou art therefore the more to be pardoned, nay, the more to be commended, if, (as a pledge of thy *Thankfulness* throughout the whole following day) thou address thy self to the God of thy *blessings*, at the first time every day wherein thou drinkest. Just so, sincere Christians which bow at the name of *Jesus*, have an equal reverence for [3] every *Attribute* of God; but seeing they cannot so conveniently express this reverence every time any *divine Attribute* of God is mentioned: Look what reverence they would shew unto every name of their *gracious God*, that they signifie so often as the *holy Jesus* is named.

For the second: Where lieth the *evil*, if he, who [1] *worshippeth* before the Lord his *Maker*, bow in the most [2] convenient and usual manner which *Antiquity* hath prescribed?

[1] Eph. 3. 14

[2] A Similitude used by way of illustration.

[3] See learned Mede upon Mat. 6. 9. viz. his Sanctification of Gods name.

[1] Psal 95. 6

[2] See Gen. 1. 1. his Name upon Zech. 6. 12. 3. 8

scribed? If, while he boweth, thou wouldest stoop, we should have no occasion of complaints: that *stone* would be *rolled away*.

(1) Tit. i. 15
1 Cor. 9. 19, 21
Rom. 12. 18.

14. 22
Ligandi prae-
tus pessima Ec-
clesiae scabies:
And by how
much the more
one affecteth to
wrangle, by so
much the less he is a Christian. Bp. Nicholson's Apology. p. 4. [2] When I
thought as a Child at Westminster-School. [3] Mat. i. 18, 19.

For the third: Why (1) art thou more *set on fire* than are those *Tapers*? They *wax* not *enflamed*, why dost thou? So long as these continue *unlighted*, do not thou *burn thy fingers ends*: rather busie them about this young *fancy* [2] upon [3]

Maria Hymenæo.

*Uxorem statuit Joseph me ducere; iussit
Afferri tadas, O Hymenæe, tuas:*

*Pregnantem metuit Joseph me ducere; latas
Accendi (4) tadas, O Hymenæe, vesat.*

Josephus Hymenæo.

*Uxorem statui pregnantem ducere; nolo
Aufferri tadas, O Hymenæe, tuas;*

*Uxoris metui zonam dissolvere; nolo
Accendi tadas, O Hymenæe, tuas.*

Hymeneus

[4] We may receive most excellent light for these *Tapers* from the learned Notes, and Observations of Mr. John Gregory of Ch. Ch. Oxon. Cap. xxii. a Chapter justly entitled *Light*.

Hymenæus utrique.

Joseph mox conjux, vir nunquam (credo) futurum;
Uxor eris virgo; virgo Maria, parens:
Inde, feram sedes, sed & has accendere nolim;
Mirac' lum tantum, vel tibi, lumen eris!

Ans. 5. First, What our Church speaketh (1.) of the use of the Cross, that may be applied to bowing at the name of Jesus.

Secondly, Daniel (1.) from Babylon, and Jonah (2) from the belly of the Whale worshipped as near as they could, toward the Temple wherein (3) God appeared: Take therefore no scandal, if some Christians worship, as near as they can, toward that part of the heavens, wherein they (4) expect, that Christ at his next coming, shall appear. Custom, from hence (5) obtaining, that thy Church, thy grave, (dugged within that Church) and thy body (when placed within that grave) do all face the East; and why not a (6) living soul, as well as a dead body? The same Jesus, whom Malachi compareth to a Sun, and (7) others to a rising Sun, is (8) the bright morning Star: worship him all ye Saints.

Thirdly,

(1) Constitutions, and Canons Ecclesiastical. 1603. Canon xix.
(1) Dan. 6. 10
(2) Jonah 2. 7
(3) 1 Kin. 8. 42,
10

(4) Act. 1. 11
1 Thes. 4. 17
(5) See Gregory ubi suprad, viz. cap. xviii.
(6) Gen. 2. 7
(7) Mal. 4. 2
(8) The Chinese Julius Schiller. prefat. in Uranograph. Christian. p. 6. col. 2.
(8) Rev. 22. 16

(1) Luk. i. 79

Thirdly, The Tapers prepared upon the Lords Table, tell us, that, we Gentiles who sat in darkness, (1) see great light, saith S. Ferom.

(1) Eccles. 5. 1

(2) 2 Tim. 2. 19

(3) Psal. 118. 28

(4) Rev. 1. 5

(5) Jude 16.

(6) Rom. 12. 18

(7) Phil. 3. 16

(8) 1 Pet. 1. 7.

(9) Job 5. 6

(10) 1 Chron. 29.

(11) Psal. 39. 9.

(12) Amos 3. 6

(13) 1 Cor. 3. 21

(14) Rom. 8. 18

(15) 1 Pet. 1. 6

(16) 1 Sam. 15.

(17) 1 Pet. 1. 7.

(18) Job 5. 6

(19) 1 Chron. 29.

(20) Psal. 39. 9.

(21) Amos 3. 6

(22) 1 Cor. 3. 21

(23) Rom. 8. 18

(24) 1 Pet. 1. 6

(25) 1 Sam. 15.

(26) 1 Pet. 1. 7.

(27) Job 5. 6

(28) 1 Chron. 29.

(29) Psal. 39. 9.

(30) Amos 3. 6

(31) 1 Cor. 3. 21

(32) Rom. 8. 18

(33) 1 Pet. 1. 6

(34) 1 Sam. 15.

Ans. 6. To the pure these are not only blameless, but profitable. Doth some one bow toward the Altar? Look thou (1) to thy feet when thou enterest the house of God. Do others bow at the name of Jesus? At the name of Jesus depart (2) thou from iniquity. Are there Tapers on the Altar? thou (3) shalt light my candle; for me, O Lord my God; yea, except Cathedral Clergy men be, as well burning as shining lights, Take they heed, lest God remove their (4) Candlestick out of his place, once more.

Ans. 7. These are rather practised, then enjoined: Wherefore if yet thou deem these or the like Ceremonies neither expedient nor comely; be (1) silent, be (2) peaceable: Let not thy heart be troubled; these are no afflictions; if they were, even great afflictions may not trouble thy heart, for these Reasons.

Reason 1. From the nature of the troubles: Let not you heart be troubled; for your grievances are but (1) tryals. Afflictions arise (2) not out of the dust; they are (3) ordered from above, and their use is (4) heavenly. A heaviness, I (5) grant, they have: and may, in that regard, be truly compared (6) unto

Stones

stones, so apt they are to [7] astonish: but (loe) these stones, how great toever, are not [8] mountains to fall upon us; and [9] hide us from God: rather, they are marble stairs to [10] lift us up by steps, and by degrees, while we approach the [11] Altar. So is it with our tryals, as it is with our grave-stones: in the grave there is [12] no remembrance; upon the grave there [13] is: Double is the use of a tomb-stone; the corruption of the body, that it [14] burieth, but the memory of the person, that it [15] keepeth alive. Much after the same manner, these (great stones, these) heavy affliction, are cast upon us for two distinct purposes: they should [16] keep under our corruptions, but they should [17] advance our duties too; they are brought not to flatter, but to [18] quicken us: to our sins they are [19] sepulchres; but unto our graces, they [20] are Monuments: if once they be sepulchres unto our duties, then this good Angel in my Text, [21] rolleth them away; but, where they are Monuments of his [22] power in our graces, there he resteth, there he [23] sitteth down upon them.

Reason 2. From the [1] seat of these troubles, the heart: Let not your heart be troubled, because a heart. Chirurgeons in their Anatomies phrase such, and such a part a vessel: a vessel for the brains, a vessel for the urine, for the blood, &c. Now he that fashioned

R 2

for

- (7) Ibid.
 (8) Rev. 6. 16
 (9) 9. 6
 (10) Moller
 praef. in Psal.
 120.
 (11) Heb. 13.
 10
 (12) Psal. 8. 5
 (13) Memoria
 sacrum.
 (14) Mat. 23.
 27
 (15) Pro. 10. 7
 (16) Psal. 119.
 67.
 71, 75
 compared with
 1 Cor. 9. 27
 (17) Psal. 119.
 107
 Heb. 12. 11
 James 1. 12
 (18) 1 Pet. 5. 10
 (19) Rom. 6. 11
 compared with
 Col. 3. 5. Exod.
 20. 20
 (20) 16. 4
 Deut. 8. 16
 Gen. 22. 18
 (21) 1 Cor. 10.
 13
 (22) 1 Cor. 13.
 9

2. Reason
 from the heart.
 (1) Jer. 4. 19

[2] 1 Thel. 5. 23

[3] 1 Per. 3. 7

2 Cor 4. 7

[4] Rom. 9. 22

Prov. 23. 26

[5] Psal. 2. 9

1 Thel. 4. 4

[6] Mat. 25. 4

[7] Pro. 23. 26

[8] Luk. 21. 34

[9] Hof. 7. 7

[10] Phil. 3. 19

[11] Hof. 4. 11

[12] 1 Joh. 3. 3

[13] Mat. 6. 21

[14] 1 Cor. 7. 10

[15] Isa. 7. 9

[16] Job 33. 16

Isa. 44. 33

Hof. 5. 15

[17] 1. 16

[18] Psal. 119. 67

[19] Ecc. 1. 7

[20] Isa. 32. 20

[21] P. 1. 23

[22] Eph. 4. 30

[23] 1 Jan. 1. 4

[24] Mat. 8. 26

[25] Job 33. 16

compared with

P. 1. 5. 32

21. 11

for himself all our limbs, while as yet there were none of them, he useth this language too. Maps soul, body, and (2) spirit, they are (3) vessels in the hand of the Potter; this vessel, he formed for such and such uses, and for (4) none other intents or purposes whatsoever. I say, the (5) whole man, much more the (6) heart; is a vessel, a vessel appointed, like those of the Temple for (7) Gods service; wherefore the heart may not at all be taken up (8) with cares: fill a heart with the (9) scalding waters of lust, or with the (10) muddy waters of an earthly mind; and what (11) room can there be in that heart, for either (12) purity, or (13) heavenliness? So, fill a heart with bitter waters of (14) unreasonable griefs, or with the unwholesome waters of (15) distrustful fears, and what room is there in that heart for the exercise of faith? waters of affliction are of a (16) cooling, (17) cleansing, (18) healing nature, and the heart should be a vessel prepared to receive them, as (19) such. Blessed are ye that (20) sow unto the spirit besides all waters; for the Spirit of God delighteth to (21) move upon those; and it concerneth us that he findeth a (22) quiet habitation. Let neither (23) impatience, nor (24) distrust, nor (25) insensibleness, neither quench, nor grieve in the least any motions of to holy a Spirit. If we would find our chastisements, oblationments of peace, let not the heart be troubled. That a second Reason; as the heart is

is the seat of the *vital spirits*, so it should be the seat of *spiritual graces* too: It is (at least it should be) a vessel [26] prepared for the [27] operations of God: It should be filled not with *carefulness*, but with the [28] *Spirit*.

[26] 1 Tim. 2.
21
compared with
Heb. 10. 5
[27] Col. 2. 12
[28] Eph. 5. 18

Reason 3. From you (your heart) Let not the heart be troubled, because yours; because it is as a vessel, so a [1] *consecrated vessel*. As for the wicked, the heart of the wicked [2] is little worth, but the heart of a believer is a [3] *dear heart* unto her *Bridegroom*: The heart of a believer is a rich [4] *cabinet*, which holdeth *various more graceful than gems, graces more precious than jewels*. The heart of a believer is a heart not taken up with the blood of the fabulous Duck at Hales, no nor yet with the blood of bulls, or of goats, but [5] with the blood of the *sacrificed lamb*; it carrieth within it self the blood of the Lord Jesus. It is (I say) the mansion (6) where the *spirit of God* dwelleth, and is it fit (think you?) that such a Temple as this? such a *Mercy-seat*, as this, should be profaned with fears and jealousies, with cares, and with *destructive sorrows*?

3 Reason

from You.

[1] 1st. 66. 10
[2] 1st. 10. 10
[3] Jer. 31. 20

[4] Mat. 25. 4
Eph. 3. 19

[5] Heb. 10. 12
1 Cor. 2. 2
Gal. 2. 20
Acts 20. 28
[6] *Vita est
mansio anima in
corpore, rectus
spiritus in ani-
ma, say I.*

4. Reason

from God.

[1] Exod. 34. 6
2 Chron. 30. 9
Neh. 9. 17
1sa. 30. 18.
Psalm. 84. 11
86. 15
116. 5. 145. 8
[2] Gen. 17. 1
[3] Rom. 16.
25
Eph. 1. 19. 3. 20

Reason 4. From God Almighty; Let not your heart be troubled, for ye believe in God. The true Christian hath a (1) *gracious God* to believe in; an *all-knowing*, a *merciful*, an (2) *all-sufficient God* to believe in, and shall he not endure affliction according to the [3] *power of God*

[4] Col. 1. 29.

[5] Nehe 6. 11

[6] Mark 16. 5

[7] 6

[8] Exod. 3. 4.

Deut. 33. 16.

[9] Psal. 2. 11

[10] 34. 18.

85. 9.

145. 8

[11] Psal. 16. 1.

God working mightily [4] in him: shall a believers heart stoop? should such a man as Nehemiah (5) flee? The Disciples were at the [6] first affrighted with the sight of their good Angel; but what [7] followed? There is (if ye mark it) there is a good Angel in this burning (8) bush; Be not far off, O Lord, for trouble is (9) hard at hand: Do thine afflictions make thee cry out? Be [10] of good cheer: If once the child cryeth, the Nursing-mother runneth. If troubles be upon us, be ye sure, God [11] is a present help in those troubles. That a fourth.

Reason 5.

From Christ.

[1] Act. 16. 18.

[2] 1 Tim. 1. 12

[3] 1 Cor. 12. 3

[4] Mat. 3. 17.

1 Tim. 3. 16.

John 6. 44.

[5] Phil. 4. 4.

[6] 1 Chro. 29

14. Psal. 57. 2

[7] as in

Esa. 41. 10. 13.

14

(8) Hof. 3. 5

Reason V. from me also: beleive also in me: Let not your heart be troubled; for ye have the [1] Lord Jesus to beleive in. True, no man can upon a well-grounded, and a well-experienced [2] Knowledge say that Jesus is [3] the Lord, but [4] by the Holy Ghost: neverthelesse, where once the Holy Ghost enableth to say of Christ, My Lord, and my God, there the soul [5] rejoiceth in this Lord, as in the horn of her salvation. God revealeth much of his goodness in the [6] workes of his Common providence; thus the Roman Seneca, the Greek Aratus, and other Gentiles saw that the Lord was good, and that his mercy endureth for ever; More of his goodnesse he revealeth in [7] his word of promise, five several times is that one promise repeated, I will never leave thee, nor forsake thee. But the goodnesse of God is, (8) most of all, revealed

in his own [9] Son; in him are [10] all the promises Yea, and Amen; for, a Son (ye know) resembleth his Father: Hence it is, that [11] Justin Martyr denieth that ever any understood the true God untill first [12] Christ came: The truth is, In him are hid all [13] the treasures of wisdom, and knowledge; In him is the love of God [14] manifested toward us: God is manifested [15] in the flesh, as manifestly good: Wherefore, if God as a spirit, comforteth us in [16] all our tribulation, our consolation from Him, doth [17] much more abound by Christ. Christ Jesus is one [18] touched, indeed, with a sense of our infirmities! In all our afflictions, he is [19] afflicted! Wherefore if the [20] Son make us free from cares, then are we free indeed! for in him dwelleth both the [21] fellowship of our humane nature, and the [22] fullness of the Godhead too: (He) as he is [23] Lord of all things, so he is [24] one with us; He is [25] ours; and if God be for us in our own nature, who [26] can be against us? We will [27] fear none evil; nay, we will take [28] pleasure in infirmities, viz. God is found in the likeness of [29] men; Christ doth not trust us alone under the weight of our troubles, he beares them for us, and with

[9] Joh. 1. 18.

14. 9. 10. 11

[10] 2 Cor. 1.

20

[11] Cited by

Dr. Don. Sermon

on Joh. 10. 10

[12] Heb. 1. 3

[13] Si quis

debet librum ubi

esset tota scien-

tia, non quere-

ret, nisi ut sci-

ret illum librum;

sic & nos non

oportet amplius

quarere nisi

Christum. A-

quin, in Col. 2.

3

[14] 1 Joh. 4. 9

[15] 1 Tim. 3.

16

[16] 1 Cor. 1.

3. 4. [17] 5

[18] Heb. 4. 15

[19] Esa. 63. 9

[20] Joh. 8. 36.

[21] 17. 21; 22

23

[22] Col. 2. 9.

[23] Joh. 13. 3

[24] Mar. 1. 23

[25] Esa. 9. 6

Rom. 8. 32.

[26] 31

[27] Psa. 23. 4

[28] 2 Cor. 12.

10

[29] Phil. 2. 7

Rom. 8. 3.

Reason 6.

From these Mansions.

Reason VI. from these Mansions: Therefore let not your heart be troubled, because in

my

- (1) Gal. 1. 4
John 16. 33
(2) 1 Cor. 15.

19
(3) Job 3. 17

- (4) Isa 57. 16
(5) 54. 7
(6) Rev. 14. 13
(7) Heb. 4. 9

- (8) Mar. 16. 27
(9) Heb. 11. 26

(10) *Tirinus*,
Erasmus, cum
multis aliis in
Joan. 14. 2

- (11) Heb. 10.
36
(12) 35

7. Reason
from the End
why these Man-
sions are here
urged.

my Fathers house are many Mansions: Should this
[1] world last alwayes, a [2] sad world
it were with us, but we shall be eased of our
troubles [3] one day: alas, had not God
made the night for man to rest in, as well as
he made the day for man to sweate in, the spirit
before him might [4] faile; but so [5]
God would have it; we shall soon [6] rest
from our labours; Verily there [7] remaineth
a Rest for the people of God: a rest? nay a
reward, though not for, yet according [8] to
our works of patience: Have a [9] respect
unto the recompence of the reward; the more
your (sanctified) troubles are here, the bet-
ter [10] your Mansions in my Fathers house.
Ye have [11] need of patience, that after ye
have done the will of God, ye may receive the
promise: Cast not away therefore your confidence
which [12] hath so great a recompence of reward;
Have an eye (I say) to the Mansions in my Fa-
thers house.

Reason 7. The last Reason, why even great
afflictions cannot greatly trouble a believers
heart, we spell from the ultimate end and
cause for which these Mansions are here thus
brought to remembrance. As I, pag. 6.
told you, that various troubles were the oc-
casions of these words; so pag. 4, 5, 6. cleared
unto you, that the chief of all those troubles
(if not fore-stalled) would be Christs approach-
ing Ascension. I may say of this Text, as one
(1) speaketh

(1) speaketh upon a like Scripture : for ,
(mark it) to comfort his Disciples , Christ

(1) A personis
ad res ipsas
transiit, ut ma-
jus sit pomus

argumenti. Imo etiam à Christo ad Patrem ascendit, ut doceat in ipso etiam Christo, quatenus homo est, non idcirco acquiescere, quia nus ad Patrem usque subvehit; sicut ipse Christus ubique testatur se missum à Patre, ut vinculum cum ipso Deus una omnes deosci amur. Beza in 1 Cor. 3. 12.

doth not urge, After (2) three days I will re-
vive you; but, In my Fathers house are many
Mansions. These Disciples, so (3) dejected
at his death, so (4) over-joyed at his Re-
surrection, how over-grieved had they been
at his Ascension, had they been ignorant of
the Mansions in my Fathers house? Jesus he
fore-knew, that as with his crucified body all
their joys would be (5) buried, so with his
raised body, all their former hopes would (6)
revive: Did I (7) desire a son of (8) my Lord?
Did I not (9) say, Do not deceive me? Less
would be the trouble to their carnal, and (10)
worldly minds, would Christ crucified not rise
again; then, if being risen, he frustrate their
secure, their over-joyed hopes, by a most (11)
unexpected Ascension! What is, if this be not,
an astonishing discomfort? But, see (now) how
the compassionate Jesus preventeth all this!
Ere ever he thus unexpectedly ascendeth; nay,
before his resurrection, nay, before his suffer-
ings, (he keepeth all well!) he here, before
hand, timely informeth, Were there no Man-
sions in my Fathers house, ye would then sorrow
most of all, when ye should, here on earth,

(2) Hof. 6. 2

(3) Luke 24.
17, 21

(4) 41

(5) Mat. 26. 56
(6) 28. 8
(7) 2 Kin. 4. 28
(8) Isa. 9. 6
(9) Luk. 24. 41
(10) Mat. 20.

(11) Act. 1. 9

(12) Act. 20. 38
(13) Joh. 14. 1
(14) 13. 33
(15) 14. 2, 3

(16) 1 Thes. 4.

17
(17) Isa. 54. 7, 8

(1) Christus ipse
est Joan. 4. 10
dum Dei pri-
mum & max-
ime principale:
cetera omnia
sunt tantum mo-
do accessoria: ac-
cessorium autem
sequitur princi-
pale. S. S.

[2] Mrs. Rutter.

(3) 2 Cor. 1. 4

(4) Rev. 5. 9

(5) 1 Thes. 4.

17
(6) Psal. 101. 2

(12) See my face no more ; but, let not your heart
[13] be troubled ; though, whither I [14] a-
scend, ye cannot now come ; I now [15] go to
prepare a place for you ; to wit, that, whither I
go, there ye [16] may also be ; and that, not
for the space of your short, natural lives, but
[17] for ever, and ever.

So, then, Against all our Miseries, a com-
fort it is, that, they are but *Afflictions* ; that,
there is a God that *over-mastereth*, a Christ
that *sweeteneth*, and Mansions which recom-
pense even these afflictions : but, (1) the prin-
cipal (and worthily the *seventh*) Reason why
our hearts should not be troubled here ; is,
that when (a little while hence) we shall
exchange a world of troubles for heavenly *Man-
sions*, we shall then ever, for ever, see this
God who now *moderateth* our troubles ; we shall
then ever, for ever, enjoy that Jesus from
whom we are now so loth to part ; that Je-
sus who maketh our afflictions his *Love-tokens* !
Oh my brethren ! In my Fathers house are many
Mansions ! (The soul of this [2] Saint know-
eth it) : I say, In my Fathers house are many *Man-
sions* ; therefore, let not, let not your heart be
troubled ; this God who [3] comforteth us in
all our tribulations, this Redeemer who hath
done [4] and suffered so great things for us, will,
in due time, welcome us to his Fathers house,
[5] and so shall we ever ! ever ! ever ! be with
the Lord ! When [6] shall I come unto thee ? I
will walk in thy house with a perfect heart. O

my

my Soul [7] wait for the Lord: wait, I say, for the Lord: O ye Saints of his rejoyce in the Lord, [8] again, I say, rejoyce: Hallelujah!

Ye have, I trust, (such is your patience) [1] understood all these things: ye have seen every afflicting stone [2] rolled away: ye have seen a world of Troubles [3] swallowed up in Mansions of glory: ye have seen life in death, yea and life [4] more abundant too: ye have seen the good [5] Angel in my Text, as it were, face to face: ye have seen his strong [6] reasons, his seven reasons, his seven spiritual Reasons; I had almost said his seven [7] Spirits! Our hearts should be troubled, should we neglect [8] Application.

O blessed Spirit, Application is thy (1) work:] Thy work, O blessed Spirit: Thou hast opened (2) our understandings, open our (3) hearts too: Lord, the stone is rolled (4) away, raise up thy Lazarus; Give us life, give us life (5) more abundant.

AND, now, whether I look back upon the troubles past and gone; or whether I look up unto the Mansions already prepared, let my tongue cleave unto the roof of my mouth, and let my right (1) hand forget her pen, if I prefer not my Sovereign above the head of my comforts.

Therefore, though I forget not my (2) distance, my first Application shall be

(7) 37. 34.
Isa. 49. 23

40. 31
(8) Phil. 4. 4

3.
The Doctrine
applied.

(1) Mat. 13. 51

(2) Mar. 16. 4

(3) Joh. 14. 1,

2.

(4) 10. 10

(5) Deut. 33. 16

(6) Isa. 41. 21

(7) Rev. 3. 1

(8) Luk. 9. 44

(1) Jer. 30. 21

(2) Luk. 24. 45

(3) Act. 16. 14

(4) Joh. 11. 39,

41, 43

(5) 10. 10

(1) Psal. 137. 6

(2) Prov. 25. 6



TO THE
SACRED MAJESTY

Of our most

GRACIOUS SOVERAIGN LORD,

in all Causes, and over all Persons as
well Ecclesiastical, as Civil, our Supreme
Governour, CHARLES, second only to
(that blessed Martyr, and glorious Saint)
his royal Father; of Great Britain, France,
and Ireland, KING, Defender of the Faith;
and next unto God, and his Christ, the Prince
of our Peace.

My Lord, O King.

I live, like your (1) Name, for e-
ver: live (2) and be
The same you are, (3)
Great, as was your (4) Affi-
ction, and our (5) woe;
Good, as late (6) Vows: Happy,
as we (7) are now.

Thus,

- (1) Psal. 112. 6
- (2) 61. 6
- (3) 1 Cor. 3. 18
- (4) Psal. 132. 1
- (5) 1 Sam. 15. 30
- (6) Psal. 61. 8
- 116. 14
- 1 Chro. 32. 25
- (7) Psal. 144. 15
- Prov. 13. 12

(8) Ezra 6.10

Thus, thus I (8) pray: But, let
Applauses be,
Suppress'd by others; and
refus'd by me;

Not as undue; nor, that
a zealous praise,
May too too much mans expe-
ctation raise:

Nor, that words match not, though,
when all is done,

We're yet could penful ful-
ly paint the Sun.

But (loel) Believers (Sir)
should we display
Your brighter beams, would (ra-
vish a) sin for joy.

Saw they your soul, they would
steight heav'n again,
And doat on earth, because
on earth you reign.

I blame my fears! From Charles
no evils spring;
They walk with God, who fol-
low such a King:

Next unto Christ this Prince
of our Peace may

and T

(If

(If Subjects please) roll every stone away:

Next unto Christ, *He doth*
our life appear;
Good Subjects find life more
abundant here!

That Truth, that Peace, which with
[9] His Throne consist,
Lifts us from Earth to Heaven,
from Charles to Christ.

But, the Stairs at Whitehall are no winding
stairs: Blessed be God, there is no cause why
I should borrow Verses feet to bring me to the
Presence-Chamber (there): I need not, there,
measure mine approaches, where, blessed be
God, the golden Scepter is always [1] held
forth: As in Majesty, and [2] Power, so in
Patience, and Clemency, King Charles the second
resembleth his God: God is a God (3) that
heareth Prayer, and his Servant Charles (4)
shutteth not his ear, no not unto his meanest
Subjects; In prose, therefore;

When I compare the troubles of these Di-
sciples hearts with the Mansions that are set
before them; rather, when I compare the
30. of January with the 29. of May; and
again the third of September, with the 23. of
April;

[9] 1 Tim. 2.2
Isa 49. 23

[1] Hesther 5.

[2] Psal. 82. 6

[3] 65. 2

[4] Deut. 17.
20

To the Kings
most Excellent
Majesty.

[1] 2 Cor. 1 10

[2] Rom. 6. 14

[3] Heb. 12. 6,

Psal. 94. 12, 13

and 132. 2, 5

compared with

1 Cor. 3. 16. 17

[4] Psal. 89. 27

[5] Isa. 53. 8

Heb. 2. 10

[6] 3.

[1] 2 Chro. 32.

25

[2] Job 1. 10

[3] 11

April; Verily, if ever any Christian in the world had encouragement to *believe in God*, and *in the only Son of God*, your *Sacred Majesty* hath: I trust, the same *God who hath delivered*, (1) *will yet deliver*: Nations could not get *Dominion* over your *sacred person*; I trust (2) *sin* shall not: The Lord hath raised and removed the many *burdens*; but (I trust) not the many (3) *blessings* of your *Majesties* late sorows: Should not *afflictions* so great as your *Majesties* have been, be more and more *sanctified* unto your *Royal soul*; alas, your heart might then be *troubled* indeed: Should you *desist to believe in God*, who (4) *placeth* your *Majesty* *higher then the Kings of the earth*, it might then be unto you, and your *Kingdoms* a *grief of heart*: Should not your *Princely soul* believe in that *only Son of God*, who (5) *suffered* more for your *Majesty*, then your *gracious Majesty* suffered for your *lost people*, this might also trouble your heart: Lastly, should your soul (6) *neglect so great salvation*, should your soul *despise the Mansions* in your *heavenly Fathers house*; then, then your heart would be utterly perplexed! everlastingly troubled! and that beyond measure!

But, although King *Hezekiah* did not render according unto the (1) *benefit* received, I trust your *most excellent Majesty* will: True, the more *God* *blesseth his* (2) *servant* *Job*, the more *the Devil* (3) *seeketh his ruine*; No doubt, where the Lord hath multiplied to un-

paralleled

paralleld favours as are heaped upon your dread Majesty; there the malice of Satan will be very wise, very full of (4) stratagems: the Serpent, once enraged, will first (5) buffet, then sting: Nevertheless, while your sacred Majesty fighteth not only against (6) flesh and blood, but, even against (7) Principalities and Powers; the same God who (8) covered your royal head in the day of battle, the same God your sacred Majesty hath to believe in: The same Christ who delivered you from so (9) great a death, the same Jesus your Majesty hath to believe in; yea he who so powerfully restored unto your birth-right your Majesties strangely revolted Kingdoms, he can (10) guide you with his counsel, and afterward receive you to glory; He (I say) can bring you to the Mansions in your Fathers house.

(4) 2 Cor. 2. 11
(5) 12. 17

(6) 1 Pet. 2. 11

(7) Eph. 6. 12

(8) Psal. 140. 7

(9) 2 Col. 1. 10

(10) Psal. 73.

Once more: The bed of love wherein you rejoyce over, our most Gracious Queen, your royal Consort, as a Bridegroom (1) rejoyceth over his Bride; the love of your (2) Espousals; and, afore that, the day of your (3) Coronation; and, before that, the day of the gladness of your (4) heart; I mean, the (5) day wherein the splendour of your glorious Majesty celebrated, therefore the greatest, because, the happiest Triumph that ever yet was by mortal Prince solemnized; of these, of all these your prosperous Majesty hath tasted. I most humbly appeal now unto your dread Majesties

(1) Isa. 62. 5

(2) Jer. 2. 2

(3) Can. 3. 11

(4) Ibid.

(5) May 29th.

T

bosome-

(6) See what Mr. Holton in his *four last things*, p. 111. illustrates upon 1 Cor. 2. 9

(1) Psal. 29. 10

(2) 18. 16

(3) 144. 10

(4) Lev. 25. 21

1 Sam. 10. 26

(5) 2 Sam. 19. 14

(6) Psal. 46. 9

(7) Mat. 5. 5

(8) Psal. 47. 1

(9) Heb. 13. 20

(10) Rom. 8. 37

(11) Zech. 9. 17

(12) Jer. 33. 6

(13) Psal. 114. 1

(14) If Galeacius Caraccio's could, much more could Charles the First say, Let their money perish with them, who esteem all the gold in the world, worth one days society with Jesus Christ, and his holy Spirit.

bosome-experience: What? yea what are all these *transitory joys*; these *fugitive felicities*, if (6) compared unto the *Mansions in your Fathers house*?

When he that (1) *sitteth upon the floods*, sent (2) *from above*, took, and drew you out of many waters; when he that (3) *giveth salvation unto Kings*, commanded (4) *the hearts of all your people*, as (5) *the heart of one man*: when he that (6) *causeth wars to cease*, made your patience victorious, when at length your meekness (7) *captivated our afflictions*; well might your Subjects shout (8) *unto God with the voice of triumph*; so wonderfully had the (9) *God of peace* made your Highness (what you still remain) *more (10) then Conquerour*: Oh how great (11) *was Gods goodness*! how abundant (12) *our peace*! how matchless your blifs! how unconceivable the (13) *Novelty of your joys*! And yet (believe it Sir) *in the very height of all your glory*, though (I dare affirm) your glory exceeded *Solomons*; I say, in the height of your glory, your *sacred Majesties enlarged heart* was never one half so much transported, as, in the midst of his *unsufferable perplexities*, your blessed Fathers most *gracious soul* was daily then transported, when, possessing (14) *heaven upon earth*, he compiled

ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ.

O King,

O King, Let not your [1] heart be troubled: May your Majesty toll your self upon your God: He, who first honoured your Christian Father with a Crown of thorns, and then [2] converted that thorny crown into a Crown of Glory; He can make your Crown of pure gold, a Crown incorruptible: He who when you [3] asked life, gave you long life; can give you life more abundant, even life eternal: He who translated your royal Father from a world of troubles [4] unto heavenly Mansions, will (though we your loyal Subjects hope it will be [5] long first) receive [6] your ransomed soul from a body of sin unto your Fathers house.

Sir, the holy God who unto your suffering Father made January the 30. an everlasting May 29. can sanctifie unto you that fatal September 3d. into a perpetual April 23d. As we have seen what the Prophets fore-told [1] of David, fulfilled in the [2] Son of David; so what was [3] prophesied of King Charles the First, your Majesty hath lived to see fulfilled in King Charles the Second; Believe, therefore in God. Believe also in the Son of God, He who was unto you at your royal [4] birth, a bright [5] morning star, may be unto you, during your happy Reign, a [6] Son of Righteousness; your [7] Shield he hath continued, your

of his immediate servant our King Charles the Second, a star appeared. Bp. Morley's Coronation Sermon, p. 59. and Mr. Cates his Sermon on the same day, p. 15. [5] Rev. 22. 16. [6] Mal. 4. 2. [7] Psal. 84. 11.

[1] Chro. 28.

[2] ^{7, 9} ~~Spur~~ ^{Spur} Solium which signifieth a ~~Beer~~, or Coffin, signifieth also a Throne, or Chair of State.

Rev. 2. 10

[3] Psal. 21. 4

[4] 2 Tim. 4. 7.
8

[5] Regni Coena, Rex.

[6] Rom. 7. 24.
25

[1] Isa. 9. 7

^{55. 3} Hof. 3. 9. & sim. Psal. 89. 29, 36 & sim.

[2] Mat. 1. 1.
21. 9

Rom. 1. 3
2 Tim. 2. 8

Rev. 3. 7. 5. 5.
22. 16

[3] By good Dr. Holdsworth in his Epistle Dedicatory before his Sermon on Psal. 144. 15
[4] As at the birth of Christ, so at the birth

Sun. (I trust) he will continue here, (and (Rev. 22.5.) in Heaven. Believe also in the blessed Spirit; he inspired your holy Father to write ΕΙΧΩΝ ΒΑΣΙΛΕΥΩ: O make this good Spirit your Comforter, he will day by day enable your sanctified Majesty more and more patrifare; while your afflictions past become future sanctification: So may your Majesty increase in faith, that on earth in the sharpest tryals, and in heaven within the highest Mansions, your Majesty may shine ΕΙΧΩΝ ΒΑΣΙΛΕΥΩ.

Live in faith, O King, and live for ever: Live for ever in your Fathers house; within your Fathers house possels the highest Mansions; and in those heavenly Mansions you shall for ever, face to face, enjoy Charles the First, Christ our Redeemer, God our Saviour: My Lord, O King, instead of further applying the several Duties in my Text, suffer that I, this [1] once, propose ΕΙΧΩΝ ΒΑΣΙΛΕΥΩ. Sure I am, that in these two words I have spoken all; for, what [2] can the man say, that cometh after the King?

[1] Possibly as
Justine Martyrs
Apology was
read by his Em-
perour, so may
my Address by
me.

[2] Eccles. 2.
12

2.
To the Nobil-
ity.

[1] Prov. 8. 15

[2] Jer. 30. 21

[3] Judg. 5. 9

2. By whom Kings reign, by him [1] Princes decree justice: It is of God that our Ruler is in the midst of us; it is likewise of God that [2] our Nobles are of themselves: wherefore, my [3] heart is toward the Governours of Israel, that, offer themselves willingly among the people.

people. Right Honourable, Late Divisions

[4] caused great searchings, as in the unsearchable heart of our most serene Prince, so, in your heart too. Alas, Wheresoever the mighty Oak falleth, there the nearest trees are most crushed. Time was when your heart

was perplexed; God, not long since, poured [5] contempt upon your Honours: As ever ye would that the Lord should roll away your reproach, [2] and

[4] See Ep. Fermis Serm. on Judg. 5 14

[5] Job 12 21
Psal. 107. 40

1. Keep your hearts [1] quiet, (I mean) keep your selves without (2) spot; ye know, They who [3] dwell in Kings houses, wear [4] soft cloathing; Oh, keep your garments always, [5] keep your garments white. (My Lords) Nasty vices, and Court Favourites are [6] incongruous: a noble unshrift, a noble swearer, a noble drunkard, a noble oppressor, &c. are mere contradictions: might a great person be a noble Defrauder, a noble Lecher, & sin. Nobility would then cease to be vertuous, in as much as all sin (especially every gross folly) is sordid, and (7) ignoble; wherefore, if ye would not have your heart troubled, (keep your selves from whatsoever is vile and impure) keep your selves worthy your Princes favour: if ye would obtain your Princes favour, [8] love pureness of heart.

[1] Isa. 48. 22

[2] Job 11: 15, 16

[3] Mat. 11. 8

[4] Isa. 61. 10

[5] Eccles. 9. 8

A rich raiment soundeth better then a good report.

[6] Psal. 105, 7

[7] Virtus vera nobilitas.

[8] Prov 22. 11

2. If

(1) Gen. 42. 20
Heb. 11. 25.

(2) Phil. 3. 20
(3) Amos 7. 3
(4) ——— ex-
eat aulâ Qui
volet esse pius.
(5) Psal. 42. 2
(6) 61. 8

(1) Psal. 16. 6
(2) Gen. 16. 13
(3) 39. 9
(4) Eccles. 8. 4
(5) Ibid.

(1) Num. 21.
18
(2) Jer. Dyke
in his Epist. De-
dicat. before his
Treatise of the
Lords Supper.

Dub.
Solut.

(1) 1 Cor. 10. 4

2. If ye would prevent troubles of heart, Let not the pleasures of his Majesties Court (1) swallow up the Mansions in your Fathers house; Ah, it would be a fearful trouble unto any of you that dwell in Kings houses, to jump from out of a Palace Royal into a Devils Dungeon: Let it, therefore, be unto you no grief of heart, to have your Conversation as becometh (2) Christians: In the Kings Chappel (3) it is not now, Preach (4) not in this place; but [5] When shall I come, and appear before God? I will [6] daily perform my Vows.

If ye would not have your heart troubled, frequent the (1) Presence-Chamber: Thou (2) God seest me, (3) preserveth from many sins. Again neither say to the King of heaven, what dost thou? neither (5) dispute the power of his Word. You will believe the word of a King, believe the word of a God much more; Believe (I say) in God.

4. Believe also in Christ: Then do your (1) staves of honour grace your persons, when, with them ye digg in this Well: With their staves, (their Ensigns, say (2) some) the Princes, the Nobles of the people digged a Well at the Direction of the Law-giver.

Quest. what of his Direction?

Ans. They did all drink of the same (1)
spiritual

spiritual drink: so [2] here v. 17. *Ascend, O well*; [3] *spring up*; I will not say with the [4] *Rabbins*, that these waters followed them not only down the *vallies*, but *up the hills*; though v. 14. at these *waters of Aaron* some stupendious miracle was wrought: but this I observe; that, when [5] *Moses smote the rock*, by himself alone with his Scepter, there was then no such exultation; but, now that as *Moses Scepter*, so the [6] *Princes ensignes* are engaged, now [7] *sing ye to the Well*. Right honourable, some imagine, that with their staves, (as in an [8] other valley, so in this) they only made *water-troughs*, or ditches to collect and retain that water which miraculously sprang up; if so, we have the more probability for what Interpreters conclude. However, Oh, that our Princes would thus [10] *make it a well*: Oh that the *living* [11] *waters in my Text*, thus *sprang up in their hearts*! Right Honourable, The Bereans were they: [12] *more noble for searching the Scriptures*: How so? *Answ. The Scriptures* [13] *testifie of Christ*: Be wise [14] therefore, O ye Nobles; would ye preserve your hearts free from trouble? Seek [15] the *God of Heaven favour*: Would ye, that the *God of Heaven* should accept your persons? Apply your selves to him [16] *whom this King delighteth to honour*: It is good, *having this friend at Court*: What shall I more say? The greatest noble man in the world is [18] *Jesus Christ*: then at length, will our *Princes*

[19] *Court*

(2) *Asi sworb*
on Num 21.13
(3) John 4. 14
(4) *Ontlos, Pa-*
vapras. &
ch 14. & Hic o-
fo'ye.

(5) Num. 20.
11

(6) 21. 8
(7) 17

(8) 2 K. 3. 16,
17
(9) *Varabius &*
Mousterus in
Num. 21. 18

(10) Psal. 84. 6
(11) John 7. 11.
37. 38
(12) Act. 17. 11

(13) Joh. 5. 39
(14) Psal. 2. 10

(15) Pro. 11
27
19. 6

(16) Mat. 7. 17
17. 5

(17) Rom. 5. 2
Eph. 1. 12

(18) Mat. 23
18

1 Cor. 15. 27
(19) 11. 42. 23

[20] Joel 3. 18
[21] Isa. 15. 8

Court abound with waters of Comfort, when this (20) fountain of spiritual life, this pure fountain Jesus Christ is, Beer [21] Elim the well of the mighty ones,

3.
To the Clergy.
(1) Num. 21. 18
(2) Varabius,
Munsterus.
[3] Pſal. 77. 20
(4) Num. 21. 18
[5] Pſal. 106. 16
Pſal. 99. 6

3. By the [1] Nobles of the people, some [2] understand not the several heads of the twelve Tribes, but, the (3) two leaders of the people, Moses and Aaron; I shall therefore, in the next place, attend not Moses among his (4) Princes, but Aaron, the (5) Saint of the Lord, among (6) his Priests.

Most Reverend, Right Reverend,
and Reverend.

I am no (1) Origen, but I (2) shall stir up your pure minds, if while I call to your remembrance the (3) days that are past, I bless our God for the days that are present. Should we be [4] partial in the Law, should the service of our God be a [5] weariness unto us; should we either by sloath, prophaneſs, vain-glory, or worldly-mindedneſs, give advantage unto the Adverſary to blaſpheme, well might our heart be troubled with a juſt fear, leaſt, God ſhould once again both remove us into corners, and caſt dung upon our ſolemn feaſts: But, bleſſed, (for ever bleſſed) be his moſt holy name, the God who did caſt us into his hoſ-
teſt

(1) Οριγηνς
η πάντων η-
μῶν ἀδελφῶν.
Suidas.
(2) --- Fugax
ego vice cati---
(3) See the
Preface to Her-
berts Priest to
the Temple.
(4) Mal. 2. 9
[5] 10. 13.

test (6) furnace, hath brought most of us forth, like refined silver; if ever sons of Zion were comparable unto fine gold, they have reason to be so, now! Ye that dwell in the Courts of our God, go on, and prosper: Let the haters of God be found liars, while ye countenance as well Truth, as Peace; as well Unity, as Uniformity; as well Purity, as Decency; and as well Sanctification, as Order. It was Theodoret's praise of Gregory Nyssen, that, He ever shewed himself in withstanding that whatsoever it was, which was contrary unto the rule and power of godliness; may it be your praise too: ye, who give so great diligence (7) in building up the waste places of Gods ruined Temples, will give much more diligence to (8) build up Gods people in a most holy faith; ye, who spared neither means, nor moneys to redeem those (9) Christians which were captived by the merciless Turks, will much more pity those souls which are captived by Satan (10) at his pleasure; In whatsoever state ye were, ye learned to be contented; ye will now manifest, that ye have learned of Christ as well to (11) abound, as to suffer need; ye will (12) make friends of that Mammon which the world employeth in unrighteousness: As your Dignities

λομην ποιῶν σπουδὴν, ἀγῶνα, ζῆλον, ἀγάπην, πολιτείαν ἀγαθὴν, ἐν πίσει καὶ φόβῳ, ἦν, ὡς βυλόμενοι τυλακῶτων ἀγαθῶν τυχῶν καὶ θεῶν κληρονομήσαν. S. Macarii Homilia xiv. mihi p. 77.

U

increase

(6) The Heb. 11. 36. Tryals of all cruel mockings.

To fry a faggot is not more Martyrdom, then continual obloquy, said Mc. Ferrer. Herber's life, before his Country Parson, ubi supra.

(7) Hag. 1. 8. 2. 8

(8) Jude 20. 15

(9) See a list of them in the News-book.

166^d Jan.

14th.

See also Mat.

25. 36. 40

(10) 1 Tim. 2.

26.

(11) Phil. 4.

11, 12

(12) Εἴπω ὑμῖν ὅτι ἡμεῖς βυλόμεθα ἐν τῷ πατρὶς τῷ ἐκκλησίᾳ γὰρ ἡμεῖς ἐκκλησίαν ἡμεῖς τὸν λαόν ἐκκλησίαν ἐκκλησίαν ἐκκλησίαν

(13) 1 Tim. 6.

17

(14) 4. 8

2 Pet. 1. 3

(15) Biblii Po-
lygotta à n alto-
no edita.(16) eis dy
Apsidote
rutor sidi-
Xr. Rom. 6. 17
(17) Isa. 11. 10

(18) 1 Joh. 2. 14

increase, you will (13) increase in *humility, bounty, charity, and self-denials*. Your *prosperity* in this world, will only invite you to the *Mansions* in your *Fathers house*: and the more ye taste of the *promises* for this life, the more ye will *believe* in God and his Christ for (14) *things appertaining unto godliness*; as ye have given the whole world the *purity of the holy Scripture* in their (15) *Originals*, ye will likewise give the whole world a *Copy* of it in your (16) *lives, and conversations*; As ye make a *sanctified use* of those *late trials* which troubled your hearts: so ye will make the *Palaces* which ye here inhabit, (17) *large pledges* unto you of *heavenly Mansions*: yea, ye will *industriously* make your selves *examples* unto *believers*, while ye, therefore, *believe in God*, because ye *believe in Jesus Christ*, whom ye *preach*. But, who am I, that I should be thus *insolent*? Most *Reverend*, &c. ye will *pardon* my want of *silence*. It I have written unto you *Fathers*, it is, because (18) ye have *known him that is from the beginning*.

(11) or 11 was 11
(12) or 12 was 12
(13) or 13 was 13
(14) or 14 was 14
(15) or 15 was 15
(16) or 16 was 16
(17) or 17 was 17
(18) or 18 was 18

4. Other

4. Other (1) *Ministers of God* there are, unto whom I owe my next Application.

Right worshipful,

When the *civil sword* was broken in peices by the *military*, as well your hearts as your (1) *swords were broken*: What *Commission* ye then received was, at best, but a *Permisstion*; Your *Opportunity* it was, but (otherwise then as (2) an opportunity) *Authority* it (3) was not; *Right Worshipful*, what was then your *liberty*, is now (4) your *Duty*: Wherefore as ever ye would that your heart should be eased of troubles, see (5) that there be *no peace to the wicked*. True; ye have a (6) difficult province; but let not your heart be troubled: As (7) *divine*, so (8) *humane wisdom* deriveth your (9) *Commission* from God, purposely, that ye may (10) not fear man: Beleave in God, he is the (11) *Judge of all the earth*; Beleave also in *Christ*, for he will Judge you according to your works. *Right Worshipful*, If ye esteem the *mansions in your fathers house*, ye will not bear the sword in vaine; As ye expect the *posse Comitatus* to be

4.
To the Magi-
stracy.
(1) Rom. 13. 4.

- (1) Esa. 52. 5.
(2) Gal. 6. 10.
(3) Rom. 13. 1.
(4) 1 Tim. 2. 2.
(5) See Dr. Mantas on Jude 8. ubi p. 350.
351, 352, 353.
354, 355.
(6) Eranuo
sunt tempora in
quibus nec vitia,
nec remedia pati
possumus. Liv.
(7) Plal. 82. 6.
(8) --genealogi-
am a Dñs du-
cunt ut ad maga-
na impellantur.
Varro.
(9) Rom. 13. 1.
(10) Josh. 23. 6
Deut. 1. 17.
(11) Capitalis
totius M. li
Justitiana

[12] 1 Tim. 2. 2.
compared with
Rom. 13. 6.

[13] Jude 19.

Heb. 10. 23.

[14] Luk. 14.

23
Felix nec scitis
quæ ad meliora
nos cogit; foris
invenitur neces-
sitas, & nasci-
tur intus volun-
tas. August.

[15] Cant. 1. 8.

Rom. 10. 14.

[16] Hof. 6. 7.

Pro. 10. 17.

Matt. 22. 29.

[17] Levit. 19.

17
Qui non prohibet
peccatum cum
potest, jubet.

Jones 1. 19. 20.

[18] Num. 10.

3, 7, 8.

16. 12, 14, 15.

[19] Rom. 16.

17

[20] 1 Cor. 3. 3

Phil. 3. 16. Pl.

122. 3, 4

[21] Judg. 18.

30. 31

[22] Rev. 7. 4.

[23] Eryare

possum, hæreticus

esse nolo.

Augustin.

assisting unto you; so the Holy God expecteth the sword of the Magistrate to be (12) serviceable unto the sword of his spirit: It was upon good experience that Queen Elizabeth applauded that County where in she observed the Magistrates and the Ministers walking hand in hand: If of themselves, little Children will not keep from Idols, their Fathers must tutor them. Feroboam the son of Nebat, and Oliver the father of (1 Sam. 15. 23.) Witchcraft, did set up calves in Samaria; but, that made Israel stir. A deceived heart will make Anabaptists excommunicate themselves, but God (13) forbiddeth; God, who would have them come to the knowledge of the truth, certainly would have them (14) compelled to come unto the (15) means of knowledge: It is natural for man to [16] erre; how great a judgement do ye bring upon them, if [17] ye allow them in the error of their way: It was not left unto Israels choice, whether they would assemble or not: in vain then [18] were the silver trumpets sounded: Magistrates, above any, must mark [19] those that cause divisions among us. A wide difference there is betwixt the peace of Amsterdam, and the peace of (20) Jerusalem: The Tribe of Dan which [21] affected a way of wil-worship by themselves, quite lost themselves: they are not so much as once reckoned among the [22] twelve Tribes: The sincere Christian will not be [23] over confident: Cherished Errors disturb

[24]

[24] Kingdoms, as well as Churches: if therefore ye would have Christians follow after the things that make for peace; see that they receive a love of the truth. There should be no more Schism in the body Politick, then God hath made in [25] the body natural: strife, seditions, heresies are sins which the tender conscience hath great reason to [26] scruple at: They who *tumble at the word*, are [27] most what *disobedient*: it is the spirit not [28] of *error*, but [29] of *truth* which proceedeth from the God of peace; and love. When the *Rabins* tell us, [30] that the *Scriptures* themselves do sometimes forbear to speak the truth for peace-sake, their *Hyperbole* slandereth the *Scripture*, but commendeth the peace. Nor is *Error* a greater enemy to peace, then [31] *Profaneness*: The God of peace, is a *holy Spirit*: and the *profane person* is [32] not far from a *lawless person*. How can ye hope, that, he who will not observe God, should [33] obey you? Since it frequently falleth out, that, they who [34] please not God, walk contrary to all men: The more it concerneth you, *Right worshipful*, to punish those that make our *Sabbaths*, either no rest, or an idle rest. Leave people to their own *Corruptions*; and (whether he hath eyes, or no) *venerable Bede* may preach unto *stone walls*. There are *stricter Laws* [35] among us for *Gods publick worship* then ever; and why *solemn days* should be more strictly observed under *Oliver the Tyrant*, then under

[24] ὡς ἐκ τῶν
τῶν ἀποστόλων
ἀδ.

Socrat. Eccles.
hist. li. 5. p. 60 m.

(25) 1 Cor. 12
25

(26) Gal. 5. 20

(27) 1 Pet. 2. 8

(28) 1 Joh. 4. 6

(29) John 15
26

(30) Eliot

Thibides, mifi

P. 24 נבא

(31) Nehe. 13.
18

(32) 1 Tim. 1
9

(33) Pictate
adv. ius Deos
sublatā, sublatā
est fides etiam,
et societ as hu-
manę gentis.
Cicero.

Πῶς δὲ ἀν-
δραῖον ἑαυτοῦ
πείθεσθαι οἱ
τῶν δεόντων
μὴ ποιεῖν;
Nazian. Orat.
25.

[34] 1 Thes. 2.
15

(35) The Act
for Uniformity;
and his Ma-
jesties several
Proclamations.

(36) One end
why God resto-
reth our Judges
as first, is, that
our Cities may
be called cities
of righteousness.
Mr Rileys
Sermon upon
Esa. 1. 26. See
Esa. 32. 17.

5.
To the Gentry.
(1) Deut. 8. 18
1 Chron. 29. 12

(1) 34 Ed. 3. 23
37 Ed. 3. 19.
P. Fel. 20.
1 Hen. 7. c. 7.
P. Just. 16
11 Hen. 7. c. 7
5 Eliz. 21.
23 Eliz. 10.
1 Jac. cap. 27.
3 Jac. 12.
7 Jac. 11.
21 Jac. 28.
3 Car. 4.

under *Charles the Second*, I am unwilling to learn: It is a shame, that under an *Oppressour*, we should be rigid for a *Sabbath day*: and under a *Nursing-Father*, [36] be remiss on the *Lords day*! certainly, it is the will, as of our *Gracious King*, so of our *holy God*, that idle, *swearing, pilfering, drunken and profane persons* who will not mind the sound of the *Bell*, should feel the stroke of the *Clapper*. *Right worshipful*, as ever ye would have these believe in God, make them observe a rest unto the Lord, that they may not fail of *Adansions in heaven*, require their presence in your *Fathers house*.

5. My next, addresseth it self unto you who are, if not actually *Magistrates*, yet, the *Seminaries* of future *Magistracy*; unto you the *ancient*, and *eminent Gentry* of this Kingdom.

Right Worshipful,

I congratulate those *English* [1] *Laws* which provide for your *Recreations abroad in the field*. These *preserve health*; witness the open air: they render you *profitable* unto your selves, witness your grounds to which they lead you; they acquaint you with the *situations* of your *native soil*; they cherish in you an *ability* for *War*,
and

and preserve, among you, Society and friendship: nay, they experience you in Notions Philosophical; and consequently in a knowledge of your Creatour. Nevertheless, humbly I beseech you, beware lest what may be your lawful delights, be made unto you the troubles of your heart. Do not (like your Dogs) by beating about the bush, weary [2] your selves to catch [3] vanity: Do not (like your [4] horses) run your selves out of breath; Do not (like your [5] hawks) soar high, and aim at things below you; But, be [6] well advised; make the holy Spirit your [7] stay: Place [8] your affections upon things above; and (above all) walk humbly with your God.

Riculous Prodigals, never want money to game with, yet never have money to pay their debts: so, divers (1) Gallants, never want opportunity to play their sports; but, can never find leisure to follow their Devotions. Should I [2] receive comfort in these? Right worshipful, It is in our days, as it was in the days of Jeremiah, when the [3] poor knew neither the way of the Lord, nor the judgement of their God; the Prophet thereupon, betook himself to [4] great men, men full of moneys, able to buy good books, and as full of leisure, able to read what books they bought; but, these great mens transgressions were (5) many, and their backslidings were increased: How so? *Ans.* They (like some among us) were unaccustomed to duty; they had (6) altogether broken the yoke,

- (2) Esa. 57.¹⁰
- (3) Eccles. 7.²⁵
- (4) Job. 39.v.¹⁹⁻²⁵
- Zech. 10.3.
- (5) Job. 32.¹⁶
- (6) 1 Cor. 9.²⁴
- (7) 2 Sam. 22.¹⁹
- (8) Col. 3. 1.
- (9) Mic. 6.8.

(1) Cum sis homo; id fac, semper memineris.

(2) Esa. 57.6.

(3) Jer. 5.4.

(4) 5

(5) 6

(6) 5

yoke, and burnt their *tands*. Right Wor-
thipful, ye have a saying, "Neglect of a pen-
ny, loseth a nail, want of a nail lo'erh a shoe,
want of a shoe lameth the horse, want of a horse
spoileth the Rider: for all the world just so,
The with-holding of coin, [7] loseth a book;
want of a book, keepeth [8] from knowledge;
want of knowledge, [9] hindereth grace, and
want of grace, [10] loseth a soul; (a soul)
for which [11] the Son of God died.

Let a man ever divide his years into three
parts, and one of those three parts (say [1]
some *Rabbines*) is due unto the holy Scriptures:
Oh, that you (2) were in this of these
Rabbines opinion! Oh that there lay ready
under your pillows with you, not *Homer* (with
Alexander the great) nor (with *St. Chryso-*
stone) *Aristophanes*, no nor yet *Cyprianus* with
Tertullian, but the Gospel of *Iesus Christ*,
with the *Saints of God*: Cry here [3] *Da mi-*
hi magistrum, and spare not. Among other
your *affluences*, some of you (I grant) want
not for Libraries; but (alas) those Libraries
want good *Students*. The *Dutch* call *Gentle-*
men, *idle men*; I would not have the *English* do
so too: The *Cardinal* built a magnificent Pa-
lace at *Richieu*, but, when he had so done,
he never allowed himself the happiness to [4]
behold it with his own eyes: do not ye so deal by
any Library of yours. Bibles ye have, but
the same voice which spake unto *St. Augustine*,
had need call unto several of you, *Tolle; lege;*
Tolle,

- (7) *Pro.* 17. 16
23. 23. 8. 11
(8) 9 2
(9) 2 *Pet.* 3. 18.
(10) *John.* 17. 3
(11) 1 *Cor.* 8.
11

- (1) *Elias*
Toisbites in
נח
(2) *Psal.* 1. 2.

- (3) As *Tertu'lli-*
an used to say,
when he asked
for *Cyprians*
works.

- (4) *Eccles.* 5. 11

Tolle, lege: and well were it, if when the Bible is in your hand, you would light up-
on the (5) same place of Scripture which reclaimed him: In your sports, ye learn, not only a *skill* (as of fishing, fowling, racing, &c.) but also a *phrase* peculiar to that skill; Can you affect these, and be mindless of a spiritual knowledge? Verily, the best (6) *Exercise*, is, that unto godli-
ness; the best *Health*, is, that of (7) your *Soul*; and the best (8) *pleasure*, is, that which (9) *glorifieth* your preserver. I mourn for you in secret, I am afflicted, I am ashamed, when I see your *Thoughts*, your *discourse*, your *Estates*, your *Time*, your all cast away upon *transitory contentments* which should (in reason) claim no more from you, than the *superfluity* of your *lives* and *estate*: *Right Worshipful*, It may (peradventure) very well suite with the *vastness* of your estates to maintain so many *hauks*, so many *bounds*, so many *horses*, &c. mean while doth it accord with the *salvation* of your *Souls*, to (10) squander so much of your *affections*, and so much of your *Time*, upon these *unnecessary* creatures? I fear, are there some among you, that willingly, and deliberately, year by year (11) disburse more *renewes* up-

(5) Rom. 13
13, 14

(6) 1 Tim. 4. 7
(7) Psal. 141. 4
(8) 1 Cor. 10

31
(9) Deus vobis
hac omnia fecit.

(10) Eph. 5. 16
Col. 4. 5

(11) Relin-
quere aliquid

propter nomen Christi, sive propter Christum, est Christum proponere omnibus, & super omnia amare: ita enim esse charum pectori nostro, ut illius gratia, parati simus omnia relinquere (quantumvis chara) quæ nos alliciunt aut etiam cogunt, ut aliquid faciamus, quod sit contra ejus gloriam. MUSE.

on a needlesse horse, then toward the benefit of others Souls (shall I say?) nay of your own Souls? What comfort can a beleiver have, to see many talents entrusted in a rich mans custody, and scarce one (of all those talents) disbursed according unto the Doners good intentions? Right Worshipfull, yce a little while, and eternity will swallow up your souls; wherefore I beseech you, I beseech you, make not your recreations, your consumptions: Passe your time not in vanities, but in (12) fear: preferre the (13) Dove before the hawke; Love not a Dagg, more then a God; forsake your sports, to follow Jesu; do not exalt the stables in your back-sides, above the Mansions in your fathers house. Right Worshipful, ye are persons, as well of great understandings, as of great Estates: Heavenly mansions, a dear Redeemer, a Gracious God: THESE, THESE are subjects worthy the affections of a Generous soul! Make sure of these, and those (14) will no longer command, but serve you; They shall be yours, more (15) then ever, when you are Gods: Once beleive in God, and (18) (ever after) let not your heart be troubled.

(12) 1. Pet. 1. 17

(13) Matt. 3

16

(14) Rom. 6

14, 16, 17

(15) 1 Cor. 13

22

(16) Rom. 8. 1

6

To the Vertuous Ladies of this Island.

(1) 3 John 1.

(2) 3 John 1.

6. To Principia, Paula, Eustochium, Marcella, Sophronia, S. Ferom sent Epistles not a few: The (1) beloved Disciple, St. John, wrote as well to the Elea Lady, as, unto the (2) noble Gaim; wherefore, It

is

is but good manners, if (while I am amongst the *Gentrie*) I salute the *Ladies* : Not because they love to be courted by themselves; but, because the *Bridegroom of souls* hath no lesse affection for them (3) then he hath for their *Fathers*, or *Husbands* unto whom they owe obedience.

(3) Ag. 10. 34
Gal. 3. 18

Right worshipful, as soon may I be induced to commend a *Preaching Ministers* (1) *powderd hair*, or the (2) *black spots* on his (3) *Wives face*, as to condemn either your [4] *broiderd hair*, or your *rich apparel* : If *Modesty* be the *vail*, *Decency* be the *fashion*, and *Discretion* be the *handmaid* which attireth you; where you aime at the glory of your God in the comelineffe of your persons, there dresse your selves as handsomly as ye can : the more lovely your complexions are, the more you help a *sanctified eye* (*Tit.* 1. 15.) to admire that *aimiable God* from whom ye borrow your *native beauties*. But, let not (*Righi Worshipful*, let not what provision ye make for the flesh [5] *fullfil the lusts thereof* : Should I go into one of your *Kitchens* [6] and observe there your *dresser-board* made not of *common-Oake*, but of *Cedar-wood*; your *spits* made not of *ordinary Iron*, but of the *costliest Steel* which *Spain* affordeth; your *Cauldrons* made not of *Brasse*, but of *refined Silver*; and your *pots*, *pots*, not of *bell-metal*, but of *purest Gold*. I

(1) See *Man transformed*, or *The artificial changing*: by *John Bulwer*, M. D. of the *Hair*: and of the *face*: See also, 1 Tim. 3

(2) *Bulwer ubi supra.*

(3) 1 Tim. 3

[4] 2. 9

[5] Rom. 13

[6] Offenditur nobis non semper in eos, qui peccaverint, vindicandum: quia non minus in amplius prodest clementia. Ambrosius, super Luc. 6. 55.

would undoubtedly expect to finde upon your Dining-room, or Parlour Cup-boards, Plate of no usual value ; yea , I should think you mad , if your Withdrawing-Room were not very richly furnished. Ladies, I have plainly told you my thoughts ; now I beseech you, what will you think of your selves, if it appear (once) that any of you do [just thus] mis-place your pains, and your cost ? Right Worshipfull : How tender, how delicate, how choise soever your curious limbs be , your body is still but the Kitchen erected in service unto your Souls.

[7] Dura reprehensio interdum, ne reprehensio animus magis obduretur, omittenda. Franz de Mendoza in 1 Sam. 2 36.

(7) So apt is flesh to wait on flesh, the face soon steals away the heart from minding grace ; But, could you see Graces true riches, you would wear these Pearls, and let your other go : The Body is Souls Cabinet ; if then, ye prize the Casket, much more prize the Gem.

Right Worshipfull,

A well dressed-body cloathing an undressed soul ; is like an exquisite costly mantle covering a tottered, beggarly Gown ; if therefore ye can bestow (1) one, two, three hours in attiring your head, it is requisite that you allow three, four, or five hours in (2) purifying your heart by (3) faith ; Faith, faith alone is that which secureth hearts from troubles.

[1] Dum parantur, communitur, annus est, Terren.

[2] 1 Pet. 1.

22.

[3] Acts 15.

9.



O Our most Gracious Queen,
Queen KATHERINE.

In purity, in meeknesse, and in all other
vertues your SERENE MAJESTIE
excelleth: Therefore, *Kneeling down*, and *fall-
ing prostrate* at your SACRED Feet, I
am bold to appeal to your ROYAL Experi-
ence, whether many of those Ladies, whom
your Majesty hath seen at COURT, be not
(in some measure) beside themselves. Three
Instances I give, why I suspect this: First,
They procure *Habits*, and *Ornaments* of too
great a value for their *Qualities*; Next, (as
costly as they be) These *Habits*, these *Or-
naments*, they [1] *lavish* upon their *Waiting-
Gentlewomen*; Thirdly, (how gay soever
their *Trim-tervants* are) They themselves ap-
proach your Sacred Presence *carelesly*, and
rudely attired: MAY IT PLEASE YOUR
MOST EXCELLENT MAJESTY, I do
therefore conclude, that their *Habits* and *Or-
naments* are of too great value; because

should change not their apparel, but their hearts: but some van Ladies
would imitate not *Fulgentius*, but *Nero*, who would never wear one raiment
twice.

(1) That shi-
ning star Ful-
gentius so over-
looked the fa-
shion of this
world, that
winter and
summer he
wore the self-
same Cloaths:
for, said he,
Christians

these

these (if payed for) cost much more then what *Revenues* the *Nobles*, their *Husbands* possesse, can prudently expend : I complain, that, these costly *vanities* are wasted upon their *Attendants* ; because *Flesh and Blood* are (at best) but the *Souls hand-maidens* : I likewise affirm, that they themselves abide *carelessly* and *rudely* attired ; because these *Ladies*, how unreasonable soever, are (2) *living souls* ; I say, *living souls* ; although (*alas* , *poor souls*) some of them are but *stuttishly* [3] *apparelled*, and as *slenderly* provided for ! By them, no *Mansions* above, no *faith in God*, no [4] *Righteousnesse* from *Christ*, inwardly and *spiritually* thirsted after ! (Good God !) Do these *Court-Ladies* ever dream of keeping *Court in Heaven* ? Except, they , at length imitate the good example of their most *Gracious Queen*, surely their *carelesse hearts* cannot long continue *untroubled*.

(2) Gen. 2.7.

1 Cor. 15. 45.

(3) Me thinketh *A Jewell* sparkling in (Pro. 11. 22.) a *bosome* destitute of grace, discovereth a delicate *fair skin* spread over a *leproous* conscience.

1 Pet. 3. 3, 4.

Luke 16. 15.

(4) No garment like unto the garment of *Salvation* ; nor is any beauty like unto the beauty of *Holiness*.

(1) Bishop *Morley*, Sermon at his Majesties Coronation, p. 55.

A *Reverend Father* of our Church, gravely [1] adviseth that, once a week, *Princes* should peruse the hundred and first *Psalm* : Would some of our *Ladies* once a week read over the third Chapter of *Esay*, it would be both their benefit, and their wisdom. I professe for my share , I smell no harm in your *perfumes*, and other your *sweetnesses*, if they be not too *luxurious* :

luxurious : Rather then put any Countesse to the blush, I will not once mention *forraign paints*, or *home-made* [2] *Patches* : I will make the best construction I can of *naked breasts*, provided the Soul be not *naked* too.

(1) *Licetis primum omnia.*
Wherefore, let me advise you, not to be

too presumptuous upon the lawfulness of these; but consider expedience, that so all may be done that God may be glorified, and you r. selves more and more edified in Christ: If you look not to this, that which is lawfull in it self, will be found unlawfull in you. *Golden Topaz*, p. 133.

But, I fear lest, as *Trajan* was indulgent unto all his people, saving only unto such of his Subjects as were *Christians*; so some Ladies are tender of every part about them, excepting their Souls. Ladies, were you once so wise, as to *maintain*, but not *exceed* your Quality, no Christians under Heaven would have lesse cause to trouble their heart, then you your selves would have. True; *A woman and a glasse are ever in danger*; but *a woman and a Bible are ever in safety*. It is said of that holy Martyr *Polycarpus*, that, while his body was burning, his *scorched flesh* sent forth a smell fragrant as *Frankinsence* it self; just so, the exemplarinesse of that Lady who is crucified unto the world, hath a sweet winning influence upon all about Her: while the comeliness of her body [3] adorneth the loveliness of her duties. Moreover, what the Christian Lady reserveth from *excesse*, that she improveth unto *spiritual* advantages: Shee upon

(3) *Gratior est pulch o ueniens de corpore virtus.*

(4) *Read*, if
 ny Pen be
 more copious in
 this then in o-
 ther places;
 Know, I am so
 ready a writer
 here, because
 here I fall up-
 on a Description
 of a Lady
 now with God,
 viz. the Lady
 Anne Overbury;
 of a Lady now
 with us, the
 Lady Hesler
 Overbury; of
 Mrs. Mary
 Whitlock, of
 Mrs. Hesler
 Cresswick, and
 of others a-
 mong us, unto
 every of whom
 —quod dedisti
 Virenti decus
 atque sententi-
 Rave, post ci-
 neres, habeat
 beatæ; Yet, as
 they them-
 selves seek the
 praise, which is
 not of men, but
 of God; So
 neither seek I
 to flatter, but
 to admonish:

upon [4] all opportunities, maketh friends
 of *unrighteous Mammon*: Shee disperseth to the
 poor; visiteth the sick, countenanceth the Gos-
 pel, and furnisheth her Closet rather with re-
 ligious Books then with fancy-full Toyes: Her
 very Sex maketh her tender-hearted; Hence
 it is, that shee is more zealous in love of the
 truth, in love toward Christians, and in love
 toward God, then holy persons of a masculine
 judgement. Now, as she buyeth the truth, so
 she redeemeth the time: shee weareth her watch
 on purpose, because she would not confer
 more hours upon that body which must be co-
 vered with wormes, then upon that Soul which
 is a companion for Angels; Chambering she
 loveth, but, it is for meditation-sake; Her
 Chamber is her Chappel; and herein she get-
 teth the start of Students themselves; for, as
 she delighteth to improve her spare-hours, so
 she hath more hours to spare then any of any
 other profession whatsoever: she is so meek,
 so obliging, so courteous, so commanding over
 all her affections, that, if she were no Lady,
 you would call her one: It is not by chance,
 that, while we super-scribe Lords Honourable,
 and Knights Right-Worshipfull, we write their
 Ladies Vertuous; That person which walk-

My scope is to have Their light so shine among men, that they seeing their good works,
 and imitating their good examples may together with them glorifie Him, from whom
 alone cometh every good and perfect gift: and to whom alone belongeth the glory, and
 the praise.

eth worthy the Lord, leadeth a life like a Lady, so naturally do a Ladies Vertues adorn the Gospel of *Iesus Christ* : If afflictions be the trials of a sanctified Lady, her sorrows exercise a godlinesse : if prosperity be her trial, she remaineth as good as prosperous : Such is her moderation in worldly affairs, that you will not find she aboundeth with Coin, otherwise then from her works of charity, of liberality, of hospitality, of bounty, of piety, and of munificence : So full of leasure she is, that you find her ever busied, but, it is in encreasing a spiritual knowledge, in conversing with Believers, in instructing their Families, and (to speak at once) in rejoycing in their God : Multitudes of Believers was *St. Ferome* thoroughly acquainted with, but among all his Acquaintance, he found no Christians so nearly resemble the Saints in beaven as *Elect Ladies* did : In the holy Gospels, more women then Men are noted for ministring of their substance unto the Lord ; And, if the wisest of Kings, *King Lemuel*, do, at the last, undertake to recommend a vertuous woman, he runneth on in her praises unto the end of the Chapter, I had almost said, unto the end of the Book. I conclude then, that, wise Ladies (like the wise Virgins) therefore keep their hearts from needlesse troubles, that they may take oyl in their Lamps ; They resort so often to their Fathers house, that they are perfect Courtiers : for, they have their conver-

Y

sation

sation in Heaven ; they do with so much perseverance believe in God, that they are ever clothed (if I may so speak) with inherent Humility, and imputed Righteousnesse. Lastly, while they study most to please most THE man Christ Iesus, Saints they seem, and Sain s they are.

6.

To men of low degree.

(1) Rom. 12.
16.

[1] Josb. 9. 5.

[2] 1 Cor. 1.
26.

[3] 1 Tim. 6.
9, 10.

[4] 2 Cor. 1.
12.

[5] 1 John 2.
15.

[6] Rom. 8. 6.

[7] 2 Tim. 2. 4.

[8] 1 Tim. 6.
9, 10.

[9] Luke 8.
14, 21, 34

[10] Jan. 1. 9.

[11] Jer. 4. 3.

[12] Mat. 13.
22.

[13] Gal. 6. 7.

[14] Negligentia contem-
semper habet in-
fortunium.

6. To have respect of persons is not good, much lesse, to have the faith of our Lord Iesus Christ in respect of persons: Wherefore, redeeming my time from persons of high degree, in duty

[1] I apply my self unto men of low estate. Beloved, Once contrive ye to [1] dwell in the promised Land, I shall then yield, There is no craft unto the clouted shoes. Let Dives [2] thrive in his [3] own grease; As for you, you know, It is grace [4] not money, that warmeth the man. The Bustard cannot flee farre, by reason of his [5] great Wings: but the wings of a [6] Dove flee away, and be at rest; The lesse ye are laden with the [7] lumber of this World, the [8] more easie is your pilgrimage toward Canaan: Many a Merchant had [9] saved his life, had he flung his goods (Eccl. 11. 1) into the Sea. Beloved, ye have no such [10] temptation to ship wrack your faith, as great Personages have. Again, should ye sow among [11] thornes, ye were but [12] ill Husbands; if ye plow not up the [13] fallow ground of your hearts, the thistles which grow up in [14] your bosomes will be thorns

in

in your sides. For, hearken [15] my beloved Brethren, hath not God chosen the poor of this world that they should be rich in faith? Christ saith, the poor [16] receive the Gospel, I beseech you, make his word good: Trust me, ye are rich, if ye have learned of Christ to be [17] content; A holy heart maketh one dish a [18] feast; However, Let not your heart be troubled; God [19] is where he was, and he was [20] all-sufficient. Brethren, Would ye have no good thing withheld from you? Walk [21] uprightly. Would ye have all outward comforts [22] added unto you? first, seek the Kingdom of Heaven: do not love the world, if ye would [23] use it. Deny not God the [24] tenth, and he will give you [25] thirtyfold; Dare to trust God, and be ye but faithfull in little, ye shall be [26] entrusted with more: Be but so thrifty as to sow unto [27] Righteousnesse, and in due [28] season ye shall [29] reap, if ye [30] faint not: Be it, that you get your lively-hoods by hard labour; Verily, there are mansions of rest in my Fathers house. Beloved, the person speaking in my Text is so mindfull of you, that, rather then your heart should be troubled, he will under-

[15] Jam. 2. 5.

[16] Mat. 11. 5.

[17] Phil. 4. 11.

[18] 1 Tim. 6. 6.

[19] Jam. 5. 7. *spes alit agricolis.*

[20] Gen. 17. 1.

[21] Psal'm 84. 11.

[22] Mat. 6. 33.

[23] 1 Cor. 7. 31.

[24] To *seed*, is to detain that which, 1 Chron. 29. 16. is another, contrary to his will; and Mat. 3. 8, 9. This world is nothing, except it tend unto another.

[25] Hag. 2. 15, 19.

Pro. 3. 9, 10. Mat. 10. 32.

[26] Luke 16. 9, 10, 11, 12. Mat. 25. 21, 23, 29. [27] Hof. 10. 13.

[28] James 5. 7. [29] Galat. 6. 8, 9. [30] Prayer day and night, and life at last.

[31] 1st Pet. 5
7.[32] Honest
men use honest
means.[33] Deut. 8.
18.[34] Prov.
10. 22. [35]

take all your [31] cares; Never, never live by [32] your shifts: ye have a God to trust in; a God which can give you a [33] power to get wealth. Would you turn Tenants unto so good a [34] Landlord? Jesus Christ will [35] strike the bargain for you.

Ephes. 1. 14, 15.

7
To the hungry, naked,
and destitute.

Object.

Answ.

[1] Job 14. 1.

[2] Prov. 15. 15.

[3] Magistrates
indicate vi-
rums.

[4] Psalm 41.

1, 2, 3.

Ezay 58. 10.

11. 32. 8.

Pro 3. 9, 10.

11. 24.

19. 17.

Heb. 6. 10, 13.

16.

2 Cor. 9. 6, 7, 9.

Luke 6. 38, 31.

16. 9.

12. 33.

14. 14.

1 Tim. 6. 18.

[6] Job 19.

23.

[7] Luke 9. 58.

Object. Better is stale bread than none at all; They that have wherewith to defend the world, may talk of quiet hearts, & sim. but, the hungry and naked may starve though they reckon upon your Text; neither your Text, nor your Discourse (God help us) doth warm either back, or Belly.

Answ. True, I wept when I was born, and every day [1] sheweth why; all the dayes of the afflicted are [2] evil; and the charity of [3] many waxeth so cold, that, whereas we have very wholesome laws for the relief of our poor; yet (in too too many Villages) both our poor, and our lawes are neglected together: The Lord awaken the hearts of our Magistrates to encrease [4] blessings upon themselves, by considering the poor and needy: In the mean space know, He who here requi-
reth, Let not your heart be troubled; He en-
dured the [5] cold weather as well as you; wanted [6] cloathes as well as you, had no more houses to put his head in [7] then you; and

and suffered a great deat more hunger [8]
 then ever you did; neverthelesse he [9]
 trusted in God, and was provided for. Se-
 condly, This God, in whom ye are here to
 believe, disposeth of [9] all mens hearts:
 He can command the hearts of our Magi-
 strates to compell, and the hearts of your Mi-
 nisters to sollicite your speedy relief; in which
 case be it unto you according unto your faith:
 only reflect upon your conversations, and exa-
 mine what spiritual [11] benefit you reap
 from all your distresses: Know, as is Pro-
 sperity, so is Adversity, if unsanctified, a very
 [12] severe judgement; if sanctified, an un-
 speakable blessing. Wherefore bethink thy
 self; Thou dost live upon Almes, but, dost
 thou live upon [13] Providence? Thou
 knowest thy Disb; but, art thou acquainted
 with that God who [14] fill eth it? Doth
 the nakednesse of thy flesh cloath thy mind
 with [15] humility? Doth it send thy
 weather-beaten soul unto these Mansions?
 Dost thou shelter thee in thy Fathers house?
 Doth the hardnesse of mans heart [16] force
 thee to blesse that God whose mercy endu-
 reth for ever? Alas, if when God relieveth
 thee, the [17] Householder alone getteth
 the thanks; If thou canst ask an Almes
 for Gods-sake, and curse them unto the Devil
 [18] from whom thou art not satisfied;
 If thou art content to be as [19] wicked, as
 poor, thou mayest justly continue therefore
 wretched;

[8] Mat. 4. 12.
 Mark 11. 12.

[9] Psalm 16.
 8, 9, 10.

[10] Deut. 9. 4.

2 Sam. 19. 14.

1 King. 8. 58.

18. 37.

1 Chro. 29. 18.

2 Chro. 29. 36.

Ezra 7. 27.

Psa. 16. 9, 11,

19. 21.

21. 1.

Jer. 24. 7.

Ezek. 11. 19, 6

36. 26.

[11] 1 Thes.

4. 3.

[12] Hos. 5. 15

Psalm 119. 71.

Rom. 8. 28.

[13] 11. 36.

Ezra 12.

Math. 4. 4.

[14] Ps. 37. 3.

68. 10.

74. 21.

107. 9.

132. 15.

[15] Eccl. 25.

2.

[16] 2 Sam.

24. 14.

[17] God
 healeth, and
 the Physician
 getteth the
 praise.

[18] James 3.

8, 9, 10, 11, 12.

[19] Jer. 5. 3.

[20] Prov. 15.

15

[21] 2 Cor. 1.

12

[22] 1 Tim. 4. 8

6. 6.

[23] 1 Pet. 5.

7.

[24] Heb. 12.

Prov. 11. 5. 1.

[25] Col. 3. 5.

[26] Mat. 5. 3.

[27] Luke 6.

20.

[28] Ps. 68. 5.

[29] No love
unto the love of
a Father.

[30] Psalm

146. 7.

[31] 50. 15.

86. 5.

145. 18.

[32] 9. 10.

[33] 2. 12.

[34] Joel 2.

26.

[35] Psalm 37.

25. 34. 10.

146. 7.

[36] 1 Tim. 4. 8.

[37] Hab. 10.

36.

wretched and miserable, because ignorant and gracelesse. On the other side, Know, He is [20] lively that is faultlesse, and he that [21] liveth well is rich; Gain [22] godlineesse, and hang [23] care upon him that careth for you. Avoid malice, envy, evil-speaking, a distrust of God, theft, and such other sins as [25] easily overtake needy creatures: let your [25] affections be mortified as well as your bodies; be as poor in [26] spirit, as ye are in estate; and (then) blessed are ye [27] poor, for yours is the Kingdom of Heaven; Let not, let not your heart be troubled; for, God, who is [28] a Judge of the Widows, and a [29] Father of the fatherlesse; God, who (30) heareth the Ravens when they cry, will relieve your necessities when ye call upon him; (I mean) when ye call upon him [31] in truth. They that know his Name, will [32] trust in him, and blessed are all they who do at all times put their [33] trust in Him; for they that put their trust in him shall not be [34] ashamed: I never yet saw the righteous [35] forsaken, nor their seed begging bread in vain: The wicked, they shall perish, and suffer hunger, but [36] godlineesse hath the promise of this Life: Wherefore ye who have [37] need of patience, receive ye this Gospel: When all outward comforts fail you, then, then (to chuse) let not your heart be troubled: ye believe in God, believe also in Christ; and when anguish of spirit maketh your present life a wearinesse unto you;

you; when you cry out, *It is* [38] *enough* Lord, then, let this be your comfort, *viz. that* in your Fathers house are many Mansions, and in those Mansions, the poor and rich [39] meet together. O my Brethren, I am afflicted for you, but, let not your heart be troubled.

Surely, men are (1) disquieted in vain; Surely, men of low degree are a lye, and men of high degree are (2) no better. Hence it is, that King David directeth (3) all of them unto God; He directeth one (4) with another: but, commonly what is spoken unto all is heeded by none: therefore, as he joyneth all together, so he (5) taketh them severally: He singeth them out by their Qualities, high and low, rich and poor; and in another (6) place by the years of their lives: Middle aged and young men, old men, and children: And no marvel; for, as there is (7) a time for all things, so there is a season for every sin; a season not for any sins lawfulness, but, for sin impetuosity: Sin is lawfull in no person, but (as unlawfull as it is) it hath a greater power (8) on some estates then upon others: The Nobleman hath not so great a temptation to murmuring (9) and complaining, to pilfering and theft, as the hunger-starved beggar hath: neither hath the hunger-starved beggar so great a temptation unto pride, and (10) oppression unto ambition, or treason, as hath the Nobleman In like manner, as every condition of man, so every age of man

is

[38] 1 Kings
19 4.

[39] Prov. 22. 2.

2

Application to
persons of all
Ages.

(1) Psalm 39.
6.

(2) 62. 9.

(3) 11.

(4) 49. 2.

(5) 62. 9.

(6) 148. 12.

(7) Eccl. 3. 1.

(8) Psalm 18.
23.

Prov. 30. 8, 9.

(9) Jude 16

1 Cor. 10. 10.

(10) Ezek 45.
8.

(11) 1 Joh 1. 8.
(12) Jam. 3. 2.

(13) *Mare
mortuum.*

(14) Job 14. 4.
Heb. 12. 1.

(15) 1 Cor. 4. 8.
(16) Rom 6. 6.

7. 24.
(17) Psalm

130. 1.
69. 2.

42. 7.
Rom. 7. 24.

(18) Gen. 47.
9.

is more subject to *stumble* upon some offences than others : As our (11) *fare* altereth with our *estates*, so our *appetites* (12) alter with our *years*: alas, the *abundance* of *corruptions* in our *hearts*, like the *abundance* of *waters* in a *River* encrease by *running*; and by *encreasing* spreadeth; yea, it ever *rusbeth* forth at every *breach*, untill at last it *emptieth* it self into the (13) *Lake of Death*. Troubles will (14) *arise* in our *hearts*; when we have done our *uttermost*, *perplexed* (15) *we shall be*: so long as our *flesh* is *above ground*, so long it *cherisheth* a (16) *body of sin*; O wretched men that we (17) *are*! who shall deliver us? When we have mastered *one infirmity*, a *second* succeedeth, and after that a *third*, &c. and the more by many, because, as the *ways*, so the (18) *dayes* of our *pilgrimage* are *evil*.

It is therefore *abundantly* requisite that we proceed to take some further care, that (seeing our *busie* hearts, will, alas, be *perplexed* with the *troubles* of almost every sin) every sin do, as little as possible may be *trouble our hearts*. *Perplexed* with sin our hearts (1) should be, but let them not be *sinfully perplexed*; Let us watch against the *vanities* and *vexations* *first of our callings*, *next of our years*. I have a little removed the trouble of our *Estates* already, while I have (with *St. John the Baptist*) *spoken* unto several persons of several professions according

unto

(1) 2 Cor. 4. 8.

unto (2) their *qualities* : That (I hope) hath helped to free you from some troubles, with the good assistance of our God, in whom we believe; I shall ease you of many more troubles which are apt enough to perplex your hearts : if, in the next place I imitate St. John the Evangelist; and (3) write unto you, as not forgetting the years of your age.

(2) Luke 3.
10, 14

(3) 1 John 2.
12, 13, 14

Mine Application shall be, first to little Children.

Too blame are those Nurses which sport themselves with the *forwardnesse*, *quarrellousnesse* or *fantastiquesse* of sucking children; these argue a *strength* of nature indeed, but they argue a *strength* of a *corrupt* nature : These are matter not of *Merriment*, but of *Humiliation* : alas, the *imputation* of *original sin*, Baptism may wholly wash away; the power of *original sin* (1) it washeth away but in part : True, Great is the benefit of this most *holy Ordinance*; to the praise of the Author of this *holy Institution*, let it be for ever acknowledged, that, as the (2) *Obligation*, so the (3) *Operation* of Baptism is of no small moment. When Lewis the ninth of

I
To little children.

(1) Rom. 6. 4, 3
Col. 2. 12
1 Pet. 3. 21
Gal. 3. 17

(2) Gal. 3. 27
(3) Rom. 6. 3,

maius habet gratiam Dei, & presentiam Trinitatis. Ambros. de sacram. lib. 1. cap. 5.
Παλιν τῷ δευτέρῳ πύλος νόμιμα τὰ ὕδατα. Concil. Nicen. Aqua exhibet forissecum Sacramentum gratia, & spiritus operatur intussecum beneficium gratia, August. Ep. 23.

France, was asked how he would be stiled, he said, he would be entituled *Lewis de Poissy*; Reply was made, His Majesty might finde out other places of greater Renown; and (of them) some, where he had obtained Victories, famous Victories: No (said the King) I desire to be called *Lewis de Poissy*, because there I got the most famous Victory that ever I obtained; for, there I overcame the Devil, viz. I was there baptized; He knew well, that, so many as are buried with Christ in baptism, arise new creatures: but notwithstanding, the Sanctifying Spirit is in this Laver of Regeneration, (4) vouchsafed unto the elect of God; yet, even the elect of God still have within them, the remainders (5) of sinfulness, yea, the root, the spawn, the seed of every wickedness. The least Infants forbear to commit evil, upon (6) no other accompt, then they forbear to go High alone, to wit, only because they cannot. Give them ability, they will be (7) proud of a Ribband ere ever they can tie it on: They will wrangle (8) ere ever they have teeth to bite, and will speak (9) amiss, ere ever they can pronounce a plain word. So true is that of Ecclesiastes (10) Childhood is vanity, that, Nurseries had need to swathe as well the faculties of their Souls, as the limbs of their bodies: they had need prevent as well their minds as any other part of them, from growing crooked: they had need to meet their inclina-

(4) Tit. 3. 5

Eph. 5. 26

1 Pet. 3. 21

(5) Job 35. 4

(6) Pro. 32. 17

Esay 48. 8

(7) Psal. 55. 5

Prov. 20. 11

(8) 21. 8

Esay 44. 20

(9) Mat 12. 34

(10) Ecclef.

11. 10

(11) Pro. 29.

15

13. 24

23. 14

clinations, and (as much as in them lieth) to render their first dispositions facile, ductile, tractable. In a good Nurse is required discretion, as well as milk; and the Babe sucketh in good or evil accordingly as it is (12) ill or well ordered: of all customes, the first customes are a second nature, and the soul so worketh as it is at first directed.

(12) *Quo semel est imbuta recens servabit odorem.*

Prov. 22. 6

Optimum elige; suave & facile illud faciet consuetudo: consuetudo enim altera est natura.

My little Children:

A neglect in your Nurses is your infelicity, a neglect in your selves is (1) your blame: The more carelesse others are of you, the more mindfull must you be of your selves. It lyeth much in your power to prevent your hearts of many a trouble which afflict elder years. Even a child (2) is known by his doing, whether his work be pure or sinfull: Oh lose not the benefit of your Infancy, I had almost said, of your Innocency: Your best

* Knowledge is to continue ignorant of evil, and your best Wisdom is to chuse the fear of the Lord. Ah, my dear little Ones, although neither of your mortal Parents do eye you, your Maker, your Father doth: Naturally, (3) wickednesse is bound up in your heart; be troubled for this, and let your self-correction burn the Rod. One childishnesse is, not to

(1) Pro. 23.

15, 19

(2) Pro. 20. 11

* The Jewes fear to mention a Swine, but call it that other thing: and all because they would not have children enquire after it.

(3) Pro. 12. 15
1 Cor. 13. 11

- (4) Psal. 34. 11
(5) *ibid.*

(6) Prov. 8. 10

(7) See the
Book so called.

(8) Prov. 1. 8

(9) Eph. 6. 2

(10) See *The
Advice to a
Son*, by *Fran.
Osborn.*

(11) Lam. 3.
27

(12) Pro. 1. 10

(13) 14. 23

(14) Psalm
103. 5

(1) Rom. 4. 11
2 Tim. 2. 19

come unless ye are called; therefore (4) *Come ye children.* Another is, *not to hearken;* therefore, not only *come*, but (5) *hearken.* A third is, *not to observe what ye hear;* therefore (6) *receive instruction.* A fourth is, *not to practise what ye understand;* therefore, as ever ye prize a *Mother* (7) *blesting*, forsake not the law of (8) *your Mother*; and, that ye may obtain the (9) *promise*, obey the (10) *advice of your Father.* Mine advice is, learn *obedience*; The more you be (11) *accustomed to the yoke*, the more *ease* will the yoke be unto you. Let it be your *pastime to please God by pleasing your Superiours*, make *Duty* your *delight.* Next, if idle ones (12) *entice you*, consent you not: in all (13) *labour there is profit*; and, in all *idleness, guilt*; Wherefore, be ever in *doing* (I mean) in *well-doing*; Nothing is more *painfull* then (is) *idleness*; I abhorre it in *any one*, in a *child* (14) *most of all*: I would have Children be *as lively as they will*, and *as gracious as they can.* Little ones, I would not have you give me cause to say, *let not your heart be troubled.*

The particulars I lay down; Why (while all is yet well with you) ye should give give all diligence to keep your hearts (clean, viz.) free from troubles.

First, the opportunity of your *Child-hood*; ye were therefore admitted to receive the (1) *Seal of your adoption*, and to be by *baptism*

tism received into the Household of faith, because Christ himself hath (2) witnessed, that unto such as ye are (O little Children) belongeth the Kingdom of God.

(2) Mark 10.
14

Dub. *Why unto such?*

Dub.

Ans. 1. First, Who so would receive the Gospel, must (1) be estranged from iniquity. Now, your happinesse it is (O little Children) that, although there be in your hearts a root of unbelief, yet, that root is hitherto little sprouted: it beginneth to bud, but, hitherto spread it doth not; spread it doth, but, it hardly brancheth; branch it doth, but, not over the whole man: it brancheth over the whole man, but, those branches do (as yet) bear but little fruits: at least, their fruit tasteth not quite so bitter as hereafter it will taste: I say, the evil which aboundeth in your hearts breaketh forth into evil actions, but into evil actions not so many, not so great, not so grosse, as accompany persons of elder years. Do but break off (2) the evil of your doings so often as they begin to bud forth, and you shall never be irrecoverably troubled, ye shall never be utterly over-grown with that wickednesse which hath already taken root in your hearts.

Ans. 1.
(1) *Consulas*
octolupum
Glabrum in
Muci caput
decimum Ho-
miliâ
LXXXII.

(2) *The first*
blow is as good
as two; and one
blow at the
root, is as good
as five at the
branches.

Ans. 2. A little Child hath a heart which is (1) free from worldly businesses; free from cares, free from sorrowes, free from

2 Ans.
(1) *Tabula*
rasa.

(3) He that is
first up, is first
dressed.

Ans. 3.

(1) 1 Cor. 13
7

(2) Elie Le-
vite, This bites.
אֵלִי לֵוִי

Ans. 4.

(1) Psalm
131. 2

(2) Psalm 119

Ans. 5.

(1) Ezra 8. 21

Ans. 6.

(1) For these
two Reasons

Sir Francis Bacon's
his Apotegms.

from strong temptations : a heart quite empty of all outward troubles, and, therefore of a hopefull capacity : a heart docile, and, in its kind apprehensive. Oh, how easily may the Kingdom of Heaven be commended unto this heart? How is this heart (2) prepared to obtain that faith which overcometh all troubles?

Ans. 3. A Childes heart is credulous : Children and (1) Charity believe all things : nor can they believe enough in the truthes of God : The words of the Rabbins, (2) much more may the words of our God be called הַנִּדְּבָה, so strangely do they allure, and Take

sw. Ans. 4. The heart of a Child is a heart (1) easily weaned from any evil ; It is quickly said, can soon deny it self : Full easily, then, may it begin with Christs Crosse, and run over the whole (2) Alphabet of Duties.

Ans. 5. You Children much affect to be at Church, to be a part of that Congregation wherein the Ordinances are exhibited : And truly, where (1) God scattereth blessings, it is good being one of the number, unto whom they are poured forth.

Ans. 6. A long while it is before a Scholar is (1) made, and many Schollars are

used to be sorry for any Schollars death, saith Mr. Herbert in

marred in the making: But, much a longer space it is, before a Gospel-Professor is made a Christian; yea, and many Christians are marred in the making: None are more likely to become sound Believers, then they that lay hold of eternal life in their infancy: The Race is set before us all, but not one among many of us receiveth the prize; nor are any more likely so to run (2) that they may obtain, as are you Children. Could I return again into my Mothers womb, might I again begin my few dayes, what hours (3) would I not redeem? my thoughts, words, endeavours, how would I husband them? How would I as well begin as lead my life unto my God! But now —! Dearest Children, my complaint (4) is your comfort; my repentance, your peace; The best thriving Creatures, are they that are reared in the beginning of the Winter: Ye may (unhappy I can not) make the best of your whole life. Of the twelve hours ye have (as yet) lost few, or none (*) Start betimes, and win the day: Get ground before the flesh lumber, and the world cumber you: He that would be well old, must be old betimes. Dear Children, it is most easie entering in at the straight Gate while ye are now so little. The Tree (5) early planted, no wind hurteth: the green Twig is pliant; All the speed is in the morning. Of all times of ones-life, the holy language is best learned, when we first begin

(2) 1 Cor. 9. 24

(3) Eph. 5. 16
Eccl. 9. 10.
He cannot be
virtuous that
is not rigorous.

(4) Ezek. 18.
14

* He is not
worthy of a
place in Alex-
anders Army,
who will then
be to provide
Armes, when he
should use them.

(5) Esay 65.
22.

- (6) *ebeth.*
 (7) *Gaaljin.*
 (8) Pro. 9. 18
 (9) Eccl. 8. 12
 Eney 65. 20
 (10) Dan. 1. 4

gin to speak. Study that in your *child-hood*, which hereafter (be ye never so industrious) ye shall never be *so well able* to learn. Persons who are untaught to pronounce (6) *n* or (7) *y* while they are yet in *their infancy*, will hardly ever pronounce either of those two Letters *well*, (8) should they live (9) *a hundred years*: Who are too young to (10) conspire *Rebellions*, they, they, are the *Subjects* whom the Lord Jesus maketh *Denizens* of his *Kingdom*. In the *City of God*, one of the first things a Child need be taught to learn, is, to *know where to finde his Fathers house*.

Ans. 7.

- (1) Hence,
*Maxima debetur
 pueris reveren-*
tia.

- (2) Get the
 the Book so
 entituled, made
 by Bishop
Sterne.

- [3] As repre-
 sented by Bi-
 shop *Taylor*.

- [4] Luke 11.
 20
 [5] 1 Tim.
 6, 12

Ans. 7. There is nothing more *natural* unto you *Children*, then, to be ever *questioning*, ever *learning*, ever *informing* of your *selves*, ever in (1) *imitation*. Go on, in the good Name of my God: inform your selves of all that your *Catechisms* and your *Teachers* can *instruct* you: As much as in you lieth, learn *the whole* (2) *Duty of man*; learn (I say) your own Duties, and your Gods pleasure; that ye may never be quite *out of action*: imitate the *great Exemplar* [3] even the *Person speaking in my Text*, who is now ready to *embrace* you in the *armes* of his free Mercies and loving Kindnesse; if He by His [4] *Finger* teach you to go, hold him with your [5] *hand* of Faith.

A second particular minding little Children to prevent troubles, and *practice* (1) *piety*, is; As this their good beginning is *safe*, so it is *lovely*: A *timely towardlineſſe* (like a good *preſence*) carrieth with it *letters of recommendation* whether ſoever it goeth. *Early* (2) *will I ſeek thee*, is whoſome reſolution, eſpecially when found in a *child*; I ſay, *early riſing*, is, not only your *health*, but your *praiſe*. The little one looketh merrily when he taketh out a new *Leſſon*; and pretty it is to ſee him well behaved. Of all ſacrifices, the (3) *Morning-ſacrifice* is the moſt acceptable; Thou makeſt the *out-goings of the* (4) *Morning* to praiſe thee, O God; even the Sun in his fullſt ſtrength, is not one half ſo pleaſant to look unto: Neither doth the *Roſe of* (5) *Sharon* bluſh ſo much in the flower as it doth in the bud. What (6) *Seat* more becometh a little child then his *Parents armes*? What word more *endearing* then (7) *Abba Father*? Pray unto our Father as he is in *Heaven*; believe in God with Faith *unfeigned*; Remember the *ten Commandments* to obſerve and do them; and (little as ye are) I dare preſent you unto the great *Biſhop of our Souls*. St. *Ferome* recordeth children incredibly young, which could by ſtrength of *memory* (rather by ſtrength of *afſiduous induſtry*) repeat whole *Catechiſmes*, nay, the whole Book of *Dauids Pſalmes*. My little children, if you imitate their example,

A a God

(1) As is preſcribed by Biſhop Baſily.
Maik 10. 21.

(2) Pſal. 63. 1
Prov. 23. 24

(3) Pſalm 5. 3
(4) Pſalm 65. 8

(5) Cant. 2. 1
(6) Mar. 10. 16

(7) Gal. 4. 6
Maik 14. 36
Rom 8. 15

(8) 2 John 4
3 John 4
(9) 2 Tim. 3.
15

(10) Mic. 7.1

(1) Nihil est
tam certum de
quo nullum adro
fit dubium, quod
tamen apparet
esse dubium,
quoniam tamē re-
vera nullum sit
dubium, veluti
mors.

(2) Old Camels
carry the skins
of young Camels
to the Market.

(3) 2 Sam. 9.
7, 10, 11

(4) Psal. 23. 5
Revel. 3 20

God will raise up one St. Jerome or other to admire, countenance, and (8) encourage you. If from his childhood *Timotheus* knew the Scriptures, he shall receive (9) praises from the great Apostle, even from the Apostle St. Paul. My soul desireth (10) the first ripe fruits.

There is yet a third particular that may very justly affright you into goodnesse; it will, I hope, like the Bedlam at the door, make you run from your selves to your God; and this particular is *The certainty* (1) of your uncertain Death. Every Mothers child is born to dye; therefore it is, that the Grave keepeth no Calender. When I bury the dead, I like well to see children of themselves to flock about the pit-hole: they do well to peep in it; for how soon they may be layed there, is not easily known. This I know, One is old enough to day, to dye to morrow; True, Children ye are, but, may (2) dye like men: Search the Register-books from Village to Village, they will all shew you, that every Year burieth more Infants then aged persons: We Parents take care for you Children, but (to ease us of our cares) God singlet out some of you; some of you he taketh to himself, feedeth them as David did Mephibosheth (3) at his own Table. Be mindfull therefore of the pit that is digged for you, yea, and of the Table that is (4) spread for you. In all the household most commonly the

the very first that goeth to Rest, are the Little Ones ; these are packed to (5) bed (6) out of the way : Learn therefore to number your dayes so soon as ye can tell five : That Child can best (7) and soonest number four-score years, who undertaketh not to accompt above six or seven of them his own : Undresse ye (Little Children) Undresse (8) ye : Ye know not how soon ye may fall asleep. Leave off troubles before they be medled with. Betake your selves unto that holy God, who, in your Baptism covenanted with you (9) that, if ye would through Jesus Christ our Lord, believe in Him, he would then accept your persons, yea, he would receive you within those Mansions, which ye long (10) to see, and love to think of : Ye shall see, ye shall enjoy, ye shall inherite your Fathers house.

If Infants do give up the Ghost, well may Youths ; Therefore my next Counsell instructeth you, young men, That your heart be not overmuch troubled ; Know your selves (I mean) know your selves to be heady ; and therefore [1] Turn not away your ear from hearing reproof. Moreover, know your selves to be well conceited of your own abilities : if therefore any one among [2] you thinketh that he standeth, let him take heed lest he fall : Childhood is [3] vanity, Youth much more ; more addicted to disports then unto a walking with God ; and yet a charge is layed upon thee,

A a 2

- (5) Esay 57. 2
(6) Esay 57. 1
As saith the
Proverb of the
Ancients ; He
liveth not long,
whom the Lord
loveth.
(7) Psal. 39. 4
Deut. 32. 29
(8) 2 Pet. 3. 12

- (9) Luk. 12. 32

- (10) Psal. 42. 4
compared with
Psal. 84. 1

2.

To young men
and Maidens.

- (1) Young-
men should
serve at the
Oar, before
they come to
sit at the Stern:
as Sylla said of
Marus.
(2) 1 Cor. 10.
12
(1) Eccl. 11.
10

- (4) 12. 1
 (5) Eph. 5. 4
 (6) Eccl. 2. 2
 (7) 1 Cor. 15. 33
 (8) Prov. 2. 12
 (9) 14. 23
 (10) 7.
 (11) 1 Pet. 2. 11
 (12) 1 Cor. 3. 17

While the Duke of Bur-
 bos was accu-
 sed of high
 Treason, the
 Emperour
Charles the fifth
 required one of
 Madrid to
 lodge him
 in his house;
 The Spaniard
 told the Empe-
 rour, Obey thee
 I will, but so
 soon as the Duke
 is once out of it,
 I will fire my
 house; for that
 house of mine

my Predecessors never built to harbour Traitors. (13) 1 Thes. 4. 4. (14) Psalm
 16. 7. (15) Jude 23. (16) 2 Tim. 2. 22. (17) 1 Pet. 3. 5. (18) Gal. 6.
 2. (19) Job 13. 26. (20) Psalm 51. 3. Eney 66. 2. (21) Ephes. 5. 8.
 (22) Job 31. 1. Prov. 4. 25. (23) 15. (24) 22. 14. 23. 27.

by the dayes of thy youth, to [4] Remember
 thy Creatour; Since jesting is not [5] con-
 venient, say of laughter [6] it is madnesse:
 and of mirth, What dost thou? Since evil words
 [7] corrupt good manners keep thee from the
 evil [8] man; from him, the talk of whose
 tongue tendeth [9] only unto poverty; turn
 away thy self even from him, in whom thou
 [10] findest not the lips of understanding;
 since thy flesh [11] warreth against thy soul;
 defile [12] not that body, which the Holy
 Ghost makes his Temple; Know how to possesse
 thy Vessel [13] in sanctification; Though thy
 reins [14] chasten thee in the night-season,
 yet hate thou the [15] garment that is spot-
 ted with sin; Flee (I say) [16] youthfull
 lusts, and sanctifie [17] the Lord thy God in
 thy heart; Sow not [18] unto corruption, but
 rather possesse [19] the iniquities of thy
 youth; let them ever humble thee [20] in
 the presence of the pure God; Thy Fathers
 house hath no [21] mansions for an unclean
 wretch: Therefore, keep thine [22] eyes
 straight before thee, avoid, pass [23] by;
 come not near the house of her who flattereth
 with her lips; She is but a [24] deep Ditch,

and will mire thee shamefully ; Whose heart is snares and nets [25] and whose hands are bands, her [26] Chambers are the Chambers of Death : Though thou wert as wise as Solomon, I would counsell thee, Remember Delilah ; [27] Lust hath no mean but not to be at all ; for, it is a dangerous fire which beginneth in the bed-clothes ; He never thinketh that he fleeth fast enough, who fleeth from a mischief.

The more thou eschewest evil, the more leisure thou wilt have to do good and to ensue it. When a [1] Child, thou wast trained up in the way wherein thou shouldest go, therefore, go on : Let not the Christian in [2] green, behave himself worse than the Christian in the Orange-tawny ; First, that which was natural, saith the [3] Text, then that which is spiritual ; When thou wast nurtured in the Lord, thou didst begin in the Spirit ; be not [4] made perfect in the flesh. Say unto Pleasure [5] Gentle Eve, I will have none of your Apple : Look not on pleasures as they come, but goe ; fool not : if thou art a beast [6] be [7] sensual ; if a man [8] spiritual ; If thou likest [11] Nebuchadnezzar better than thou likest Daniel, take thy choice : Whether is more desirable to be endued with the Spirit of a holy God, or to be

(25) Eccles. 7.

26
[26] Pro. 7 27

[27] 1 Kings

11, 1, 4
Jude 6.

[1] Quod semel
inbuta recens.

[2] As was
spoken of one,
who habited in
Orange-tawny,
tilted ill one
day, and habited
in Green
on the morrow.
tilted worse :
Herberts, Apoc-
ryphs.

[3] 1 Cor. 15.
46

[4] Gal. 3: 3

[5] Psal. 5. 4

Prov. 21. 17

James 5. 5

Tit. 3. 3

Heb. 11. 25.

2 Tim. 3. 4

[6] Jude 10. 2 Pet. 2. 13. [7] Jude 19. [8] Röm. 8. 6. [11] Dan.
4. 33, 9.

possessed

[12] Eph. 5.3

2 Pet. 2.10

[13] 2 Tim.

2.26

[14] Hof. 7.7

James 3. 6

[15] Phil. 3.

21

[16] *Aditius**Catullus, Tibul.**Hor. Juven.**Persius, &c.*[17] *Xiv.*

[18] 1 Cor. 6.

16

[19] Pro. 5.21

22. 14.

26. 16.

[20] Num 5.

21

[21] Hof. 4.12

[22] *Mereu-**juXodis.*

[23] Jude 10.

[24] 1 John

3.3

[1] 1 Cor. 6.

13

[2] 1 Cor. 17.

[3] Mat. 22.

37

[11]

[11]

possessed [12] with an unclean Spirit? A wanton creature is [13] Mummy for the Devil: Let him that loveth the flames [14] of Hell, burn in lust, as Sodom did: Youth, with what body wouldst thou arise? with a [15] body, vile or glorious? It was the idleness, the foolishness, the brutishness of youthfull lusts, which made the [16] Roman Poets so salt: Take away the abuse which lust putteth upon us; and many an Epigram in Martial, & sim. may (like the Tragedies of Theognis) be as cold [17] as snow, for any wit they have. Were they as hot, as are idle brains: yet, that person who is so impudent, so ill-behaved, that he can be acquainted, can be familiar, can be [18] all one with a [19] strange woman, may justly expect trouble of heart. The French-pox is [20] no new Disease: Be it, thou cloapest [21] rottenness in thy bones; sure (I am) there is rottenness in thy heart: Let Pythagoras [22] commend Souls unto [23] bruits; as for thine, Let thy soul [24] expect Mansions in thy Fathers House.

The body is not for fornication, but for the [1] Lord: it is his [2] Temple; the strength, the abilities, the gifts, wherewith it is endowed, are [3] holy unto the Lord: the more will be the trouble of thy heart, if thou commit sacrilege: Church-revenues, like the Gold of Tholouse in Narbon,

bon, consume such as do [4] alienate them. Do not, do not therefore impropriate unto the use of an [5] harlot, those Endowments which of right belong unto the services of thy God. Give not thy strength unto [6] women, much lesse unto an [7] unnatural licentiousnesse. Look upon their prodigious practices, and thou wilt the lesse marvel at the degenerate faces of Apes, Monkies, and of Baboons; *wo unto him who is alone*, if he [8] render himself like one of these. Had Jacob allowed himself in [9] self-pollutions, he could never have called his [10] first-born his might, his strength, the beginning of his strength. Oh then, provoke not the holy Spirit to give thee over unto thine [11] own hearts lusts: Be not, be not subjected under the power of that itchy idlenesse, which scarcely ever yet found a name, no not among the Gentiles: Thou mayest be exalted [12] above the Angels, be not worse then a beast; that nature which the Lord of Glory hath already extolled above the [13] Heavens; do not thou [14] debase (that Humane Nature) even unto hell. We shall in Heaven be as free from any occasion of blushes as are the [15] Angels; Have thou

[4] Among all the Souldiers of Scipio, not one of those which plundered the Temple at Thoulouse, escaped an unfortunate end, *Gubayr*.

[5] 1 Cor. 6.

15

[6] Pro. 31.3

[7] 2 Pet. 2.10

[8] Eccl. 4.10

[9] I am ashamed to read what I find in Ths. Sh pberd, upon the ten Virgins, viz. on Mat. 25. 5. p. 18. of the second part.

[10] Gen. 49.3

[11] Rom. 1.

24

Esay 66. 3

[12] Heb. 2.13

6. 20.

9. 24.

[13] Eph. 2.6

[14] Esay 57.

9

[15] Mat. 23.

30

In Deum, S. Jerom. Ep. 142. In Dei altitatem, Lactas. non cadit sexus. Oeds
ὁ πατήρ ὁ ἀπατὴρ, ὁ ἀνερόντης, καὶ ἀνέστη, ὁ μὴτε ἀφθὲν μὴτε θνήσκει. S.
Iraneus. l. 11. c. 10. καὶ ἀπρόσβρωτος. Phil. 3.20.

thy

[16] Gen. 12

25

13. 7.

[17] 49. 10

Deut. 28. 57

יָכִין

[18] Jude 10

[19] Mar. 1. 20

[20] Heb. 13. 4

[21] Gal 6. 8

— οὐ τὸν τῷ

δὲ γένεσιν,

ἀλλὰ ἔργαι,

φθοράν.

Arist. de gen.

& corrupt. l. 1.

[22] Mal. 2.

15

[23] 1 Cor.

12 23

[24] Job 10.

10

Psaln 139. 13.

15, 16

Job 31. 15

Psaln 22. 9

Gen. 2. 7

Ezek. 16. 6

Numb. 16. 22

Phil. 3. 21

Ephes. 2. 6

1 Thes. 4. 17

[25] Sapientia

prima est

Luke 1. 27

Stultitia ca-

ruisse.

[26] Gal. 5.

thy conversation in heaven: Meddle not with that nakednesse, which is at the best thy [16] shame. Place it, as the Hebrew Language doth, too low to be thought of, even at [17] thy feet; Sensuality is in an unreasonable creature, the highest; [18] in a reasonable creature the lowest of seeming delights: so low, that the person speaking in my Text, would be conceived of the holy Ghost. of man he would [19] not be begotten. True, The bed undefiled is honourable [20] but why? Not for that it [21] soweth unto corruption: but, because it prepareth a [22] holy seed; Thus, our uncomely parts have the more [23] abundant honour; not so much from our Apparel, as from our God; while he, by them, preserveth inhabitants upon the earth, successively supplieth his militant Church, and raiseth colonies to people his heavenly Kingdom: Do thou therefore cloath that with a sanctified chastity, which the wisdom of God hath formed after a manner [24] fearfull and wonderfull: I say, herein our uncomely parts will have the more abundant honour, if we keep our hearts circumcised from all impure thoughts: Wherefore reserve thine [25] affections for spiritual Blessings, and not for unmortified flesh. There are other matters to take up hy mind if thou review my Text There are vain imaginations lodging in thy heart, which call for [26] thy troubles: Thy thoughts have mansions within thy Fathers

16. vers. 18.

24, 25

thers house to dwell in ; Thy senses should be exercising a faith in God ; Thine affections should enamour themselves upon the person speaking in my Text ; I say, upon Him whom thy soul loveth ; even, upon Jesus Christ our Lord.

The dayes of thy youth should be so far from [1] being dayes of vanity, uncleannesse and provocations, that they call upon thee to follow hard after holinesse.

Quest, why of all days, the dayes of thy Youth ?

Ans. 1. If ever thine affections be inordinate, they are inordinate in [1] thy youth: therefore in the dayes of thy youth remember thy Creator, viz. while thou art yet a youth, be [2] so wise, as not only to fear, but to imitate thy Creatour, that is, be ever in action ; for, No [3] idlenesse, no lust.

Ans. 2. The midst of our age is [1] lanced out into an Ocean of Turmoils : The dayes of our Childhood (they) were not yet grown up unto years of discretion ; therefore remember thou thy Creator in the dayes of thy youth : Childhood [2] maketh a shift to gain the Elements : Youth layeth them or-

agendo confirmes. Qui & facienda, ac vivanda percipit, nondum in ea quæ didicit animus ejus transfiguratus est. Seneca. Ep. 94.

[1] Eccl. 12. 1

Quest.

Ans. 1.

[1] Psalm
119. 9

[2] Prov. 7. 7
14. 26.

15. 33.
[3] Otia si
to las —

Ans. 2.

[1] He that entereth into the world, entereth into a spiritual warre.

[2] Et discas oportet, & quod didicisti sapiens est, nisi

derly together : *Childhood* learneth to read, *Youth* learneth to understand what it readeth : *Childhood* findeth Moods and Figures ; *youth* frameth Syllogisms : *Childhood* getteth the principles of the Doctrines of Christ ; *Youth* goeth on toward perfection.

Ans. 3.

[1] *Friar*.
L. Verulam.

[2] *2 Tim. 2. 3*
James 5. 11
[3] *Ecc. 12. 1*
Ephes. 6. 13

[4] *Esay 40. 3*

Ans. 4.

[1] *1 Sam. 9. 2*
[2] *1 Kings*
11. 28

[3] *Ruth. 2. 9*

[4] *1 Sam. 25.*

[5] *Josh. 2. 1*
16. 23.

[6] *Exod. 24. 5*

[7] *Gen. 32. 3*

[8] *1 Kin. 9. 4*

[9] *Amos 2. 11*

Ans. 3. As Education fixeth us for our distinct callings ; so youth fitteth us for our Education : Then is Custome [1] most prevalent when it beginneth in our minority ; for, then we are apprehensive, active, vigorous : if ever we will learn to [2] endure hardnesse ; if ever we will [3] withstand in the evil day, we must be seasoned in our youth ; if ever we will acquire vertuous habits, it must be in our younger age ; if the youths [4] shall faint, well may others.

Ans. 4. While Saul was young, he was choice [1] and goodly : While Feroboam was young, he was [2] industrious ; They are young men whom [3] Boaz employeth in his Harvest-work ; whom David sendeth [4] for provision from Carmel ; whom Joshua sent to [5] espy Jericho ; Or Moses to [6] sacrifice burnt-offerings : Abraham appointeth [7] young men to attend him in his Obedience ; and Elisba dispatcheth a [8] young man then, when expedition was requisite. The holy Order of Nazarites, who more fit for it then [9] young men ? and

and of all his Subjects, the young men are them whom the King [10] will deem goodliest, and [11] most desirable. Priamus himself [12] was not unhappy while young (as Ageplanus readily replied.) The Lord shall have [13] no joy in your young men; if not in your young men, in whom?

As (1) one observeth, Had not Ovid reduced the acutenesse of his wit, mind, and matter unto boyish fancies, he had been of all the Roman Poets, the most ingenuous: so I; Did not young men and maidens mis-place the ingenuity of their youthfull age, they would prove of all believers the most fervent: There is an hour (2) saith the (3) Proverb, wherein (viz. wherefrom) a man might be happy all his life, could he (4) find it. Such as are young may find this hour, would they set themselves with full purpose of heart to believe in God through their Lord Jesus Christ. Beloved, I beseech you, let not want of troubles be the (5) trouble of your heart. It was said of Hesiod (6) that he was fed with Laurels: as for you (beloved) ye may be fed with (7) the Tree of Life. Make Religion your (8) businesse; exercise your busie Soules in a lively faith; and that knowing the season (Brethren;) It is now your seed-time, lose not such fair-weather, in due season ye shall reap, if ye sow unto the Spirit; Ye are now in the flower of your age; your month is the month of May; if ye

Bb 2

have

[10] 1 Sam. 8. 16

[11] Ezek. 23. 6

[12] Plutarch. in Agefilao.

[13] Esay 9. 17

(1) Seneca.

(2) Jer: 3. 4

(3) Psalms. Prudentum, by Mr. Herbert.

(4) Eccle. 1. 17 8. 5, 6

(5) Luke 10. 41, 42

(6) By Plutarch.

(7) Revel. 2. 7

(8) As Mr. Herbert Palmer in Anecdote.

(9) 1 John 2.
14(10) *ibid.*(11) 1 Pet. 1.
9, 10(12) 2 Tim.
3. 15(13) 1 Sam. 2.
18(14) 2 Kings
22. 19(15) 1 Kings
18. 3, 12(16) Psal. 71.
5

(17) Jer. 2. 2

(18) *Apoll.*(19) *Nihil
videbant suum,
quosiam Dei
totum.* Salvian.
de Dei guber.
lib. 8.(20) *Semper
in amore
cautela est.
Nemo enim**melius diligit, quam qui maxime veretur offendere.* Salvian, *Epist.* (21) Rom.
12. 2. (22) *Esay* 66. 20.

have not overcome many a (9) *Spiritual* wickednesse, it is your sloth, and no pity ye deserve; it in you the Word of God (10) abideth not, it is your indiscretion, and ye may thank your selves. He among you that is fullest of complaint, were he well aware of it, hath the (11) remedy from within himself: If with (12) Timothy, with (13) Samuel, with (14) Josiah, &c. ye have not been tender-hearted from your Child-hood; yet, at least, with (15) Obadiah fear the Lord, with (16) David trust in the Lord, from thy youth up: Yea, let God remember thy (17) early Kindnesses: Whom the Gentiles fancied to be (18) their God of wisdom, Him they resembled unto a young man; a truth it is, wisdom in a young man seemeth somewhat divine; Unto this reputed God of wisdom these Gentiles consecrated (as the Emblemes of their manhood and prudence) their first shaved beards; the moral is good: Sacrifice unto the Lord thy God, Sacrifice the (19) first, and the best of thine abilities: While thou art now in the beginnings of thy strength, follow him (20) fully: Serve him with all thy might; Prepare thy Soul and thy Spirit as an (21) offering in a clean Vessel, and lo (22) bring

them

them into the house of the Lord; In all thy wayes (23) acknowledge him: A young mans glory is his (24) strength: I have therefore written unto you young men, because ye are strong; strong (I hope) in [25] the Lord.

A Child is (1) ready to learn all things; a young person is (2) ready to prove all things: but neither of them is so apt to hold fast his profession as are ye; ye who measure the midst of your age: for ye have (3) climbed unto the height of the Hill; of the Hill of Zion, I hope. Ye do (or may) perceive whither your travails bend. He that is not settled in his estate, not settled in his judgement, not settled in his resolution at forty, when will he be settled? A wise man will provide rather for Children, then for Orphanes; and, late Marriages are seldom prosperous: Therefore I presume thou art (by this time) constant unto thy self. If a single life be thy choice, and that choice thou canst (4) well bear, I trust, thou art (5) wedded unto thy Devotion: I trust, thou joynest thy self (6) unto that Lord, who will give thee a Name (7) better then of Sons and of Daughters: Neverthelesse, in as much as God is the God of the married, as well as of the unmarried;

(23) Psalm 37. 4, 5.
(24) Pro. 20. 29.
(25) 1 John 2. 14.
Eph. 6. 10
2 Tim. 2. 1
Jer. 9. 24

3.
To middle-aged men.
(1) Pro. 22. 6
(2) 1 Sam. 18. 22
(3) He who is about the middle of his ages, may, Jesus-like, at once look both behind him, and before him.

(4) Matth. 19. 12
(5) 1 Cor. 7. 32
(6) 6. 17
(7) Esay 56. 42, 5

If

(1) Sir Thomas Overbury
his Wife.
(2) 1 Cor. 7. 9
*At contra hunc
ignem Veneris,
si non Venus
ipsa, nulla est
quæ possit vis
alia opprimere.*
Val. Aditius.

(3) Gen. 2. 18
Eccles. 4. 9
Sir Thomas
Overbury,
ubi supra

(1) 2 Tim. 7. 22

(2) 1 John 2. 16

(3) ibid.

(4) Psal. 16. 7

(5) James 4. 4

(6) Pro. 7. 23

(7) 1 Tim. 6. 9

(8) 1 Pet. 2. 11

(9) Psalm 62. 10

(10) 2 Tim. 3. 22

If in a single life you find no joy;
Marriage (1) your lust (as 'twere with fewel
fire)

Will, with a Medicine of (2) the same allay;
And not forbid, but, rectifie desire:

Where brash flames threaten Chimneys,
lay on wood,

That spends the flame, and keeps the fa-
brique good.

Nor doth my marriage order lust alone;
A second self may (3) help me ev'ry way;
And, gainst my failings, make me two for
one.

My self (4) I cannot chuse, my Wife I may;
And, in the choice of her, it much doth lie
To 'mend my self in my Posterity.

Venus was, Saturn is: The heat of thy blood
cooleth, but thy love of this world waxeth fe-
uerish: youthfull (1) lusts are pretty well
spent, but (2) pride of life cometh on
apace: alas, the lusts of thy flesh are (3)
crept into thine eyes: Thy disease remo-
veth from thy (4) reins, into thy (5)
head; from thy (6) liver, into thy (7)
heart: The Enemy who hitherto battered
thy soul with (8) thine own flesh, doth
now cast up Bulwarks against thee upon
(9) thine own ground. That unclean Spirit
which (10) haunted thee in thy youth, doth
now

now transform himself into a (11) God of this world. The trouble of thy heart was (12) a carnall mind once; the trouble of thy heart is (13) an earthly mind (now:) Wherefore the Holy Ghost proceedeth from adulteries, and fornications (14) unto theft and false witnesse; from fornication and uncleannesse (15) unto hatred, variance, emulations; yea (16) unto down-right covetousnesse: For which cause having warned us, that, Whoremongers and Adulterers God will judge; He (17) presently addeth, Let your conversation be without covetousnesse; and be content with what ye have.

(11) 2 Cor. 4.4

(12) Rom 8.6

(13) Phil. 3.19

(14) Mat. 15.
19

(15) Gal. 5.

19.20
(16) Eph. 5.3

(17) Heb. 13.
4.5

Thus having endeared our Soules and bodies (1) as a reasonable sacrifice unto our God, the Apostle immediately forewarneth us against another of Satans stratagems; Be not, saith he, (2) be not conformed unto this world: Beloved, whether our life past hath been, or hath not been consumed in a state of unbelief, this Exhortation of St. Pauls remaineth very pertinent and reasonable.

(1) Rom. 12.1

(2) 2.

First, If from the womb (1) unto our infancy; if from the dayes of our (2) infancy unto the yeares of our youth; if from our youth up unto present maturity, we have drank in iniquity, as if it [3] were wholesome water; now that we are of a ripe understanding, it doth so much the more (4) concern us, to provide for the health of

(1) Esay 48. 8

(2) 65. 20

(3) Job 15. 16

(4) Jer. 13. 27

- our Souls : after so long, so many provocations we are (I say) the more neerly concerned, now, at length (5) to *believe in God* , and to *believe in Christ*. It is the *trouble* of our *hearts* that we have parted from the *innocency* (6) of our *Childhood* ; It is the *grief* of our *minds* that we have not improved (7) our *education* ; and, can we fool away our *interest* in the *world* too ? When we were *Children*, we did not (8) *put away childishness* ; while we were *youthfull*, we [9] *served divers lusts* ; Now that *carnal pleasures* have been the *trouble* of our *hearts*, shall *earthly cares* be our *vexations* too ? we ought to *sacrifice* our *bodies* unto the *Father* of [10] *Heaven* ; and dare we *sacrifice* our *hearts* unto the *God* [11] of *this world* ?
- On the other side : If (through mercy) our *Childhood* hath been [1] *nurtured in the fear of the Lord* ; or, if *God* gave us the *grace* to *remember* [2] our *Creator* in the *dayes* of our *youth* : how is it that we *forget* him now ? *what iniquity* [3] *have we found in our God*, that we should *cast him off* now in the *midst* [4] of our *age*, in the very (5) *best* of our *estate* ? In our *Infancy* , we *entred into a Covenant* with our *God* ; we were *baptismally engrafted* into *Christ* ; in our *youth*, we *blossomed* ; now that we are in our *Autumn* , shall all the *fruits* of our *Faith* *fall to the ground* ? shall

we,

we, like the [6] *curſed fig-tree*, fail our Makers expectation.

When [1] *Ageſilau*, having gained one Victory, would animate his Souldiers for another, he cauſed the Priſoners whom he had taken captive, to be ſtripped; then, calling unto him his Souldiers, he telleth them [2] *theſe (effeminate ſmall-limb- ed, inconfiderable wretches) are the ene- mies ye fight againſt; theſe Ornaments, coſtly Apparel and Treasures are the ſpoil ye fight for.* Beloved, if the [3] *contempt* that accompanieth a mean & late be the Enemy we fight againſt, how [4] *contemp- rible* is this enemy; eſpecially, unto him that [5] *hath a God to ſuſtain him, a God to rely upon; the manſions in our Fathers houſe, the Son of our God, the Father of mercies, the God of all bleſſings, theſe are the prize we fight for.* Let us therefore, in under- ſtanding ſhew our ſelves [6] *in every day bringeth its [7] bread: had we the wit to truſt [8] an all-ſufficient Our Lord: if it be better for us to be rich [9] then poor; to be honourable then mean; let not our heart be troubled, our God needeth [10] none of our ſhifts, none of our carlings; nor indirect means of ours to make us wealth- y, great or honourable: the way to [11] be wealthy, great, honourable, is, to take God along with us: If any man love this world [12] with his firſt love (if he love it o-*

C c

therwiſe

[6] Mat. 19. 20

[1] Ageſilau
in Plutarch.

[2] ΟΥΤΟΙ ΜΕΓ
ΟΙΣ ΜΕΛΕΧΟΘΕ.
ΤΑΥΤΑ ΔΕ
ΟΠΙΣΘΥ ΜΕΛ-
ΧΟΘΕ.

[3] — infelix
paupertas —
homines ridicu-
los facit.

[4] Rom. 8. 35
1 Cor. 4. 8, 9

[5] Pſal. 27. 1

[6] 1 Cor. 14.

20

[7] Luke 11. 3

[8] 1 Pet. 4. 19

[9] Pro. 36. 8

[10] Phil. 4. 6

[11] Prov. 10.

22

1 Cor. 3. 22

[12] 1 John

2. 15

[13] He little, who loveth any thing beside God, except for Gods sake. R. B.

[14] James

4.4

[15] Mat. 6. 31

[16] Gen. 17. 1

[17] 1 John

2. 16

[18] Gen. 4.

23

[19] Pro. 17.

16

16. 18

[20] Jam. 4. 4

[21] Exod. 33

15

[1] Gal. 1. 4

therwise then for (13) Gods sake the love of the Father is not in him. Dare we in the ripeness of our experience, and understandings [14] we commit so high an affront against the great God? Dare we preferre [15] our vain shifts before his daily Providence? our worldly [16] wisdom before his spiritual instructions? Dare we love the [17] things of this world, before the mansions in our Fathers House? Nay, would any of us, if we might, occasion the King of Sodom to say [18] I have made Abraham rich, or would we accept of plenty [19] peace, pleasure, or honour from any hand, but Gods? Commendable [20] was that Souldier in Oxford Garrison, who (as needy as he was) would not accept of Gold from Him who was no friend unto his most precious Sovereigns: O my God, as low as I and my Family are, if [21] thy presence go not with us, carry us not up hence.

Beloved, mine Exhortation is, that this [21] present evil world may not persuade us out of our Christian names: By these, we (in ordinary converse) call our Children: Why? Answer Because they had need be often minded of their Christendome, and of their vow in Baptism: Striplings, we likewise call by their Christian names, so subject are they to an inconstancy: But, he that is of full age, be that is settled and stayed,

stayed, we repute him so much a Christian, that ordinarily we term him *Good-man*, *Master*, & *sim*. The more unhappy they that create unto themselves [2] needlesse troubles of heart, by trying the [3] wickednesse of folly with Solomon; or by [4] laying house to house, and coveting Nabals Vineyard with Ahab; or by building [5] Castles in the ayre with Cain; or by [6] boasting themselves in their own Treasures with Hezekiah. Every field is a Garden to him that acquainteth [7] himself with his God. A mans wisdom consisteth not in coveting what he cannot easily compass: [8] but, in improving, what he already hath, unto the benefit of his soul: would we not over-task [9] our selves with needlesse law-suits, projects and designs: we should find in the world food and rayment, Sun-shine and Star-light, Rivers and Fountains, Flowers and Prospects enough and enough prepared to our hand: for our Recreations and Delights. Instead of minding their Books, and other their Duties, Children scatter away their [10] precious time upon idle toys: and yet their Fathers which mourn for them [11] cherish the very same folly. The Child is pinning and unpinning baby-clouts; the mother doth the same in affected Apparel; the child buildeth Ovens with untimpered mortar in the streets; the Father is as vain in Houfings

G c 2

and

[2] Jer. 2 36
[3] Eccl. 7. 25
[4] Amos 3.

15

Esay 5. 8
1 King. 21. 1
[5] Luke 12.

18

Gen. 4. 17
[6] Psal. 10. 3
2 Kings 20. 13
[7] — quilibet herba dnum.

[8] Luke 12.

15

Beatus est non qui habet quæ cupit, sed qui non cupit quæ non habet.

Deſius Auſonius.

[9] Eccl. 2. 24
3. 22.
5. 18.

Hoc tandem didicit Henricus Wotton.

Animus quiescendo fieri sapientiores.

[1] Χρῆσθαι ἀπὸ τοῦ

παιδῆ; Pindar.

[11] like Hermogenes, who was among boys an aged man, among aged men a boy. Hageno constat nuge.

[12] He that
hath time, and
looketh for bet-
ter time; Time
will come he
shall repent of
his lost time,
[*] Vivere,
Galliofrater,
omnes bene vo-
lunt: Sed ad
pervidend im-
quid sit quod ad
beatam vitam
efficiat, c. 1. g. m.
Seneca de vita
beata.

Sapiens autem
nihil facit quod
non debet; nihil
prætermittit
quod debet.

Idem de Cle-
mentia. l. 2.

[13] Psalm

148. 12.

1. John 2. 12,

13, 14

[14] Apo-
thegms by Mr.
George Herbert.
p. 189, 190.

[15] Urbem
produit dum
castella dis-
dunt. Cicero
de div. lib. 2.

[16] Psalm

142. 24

Sæpe illud
facile fuit
consuetudo.

and Enclosures. How our children mis-spend their time and abilities, we are sensible: but alas, many of us [12] are insensible, that (of the two) we are the more blame-worthy: our best experiences, our best understandings: our best estate what is it employed upon; upon things which [*] perish in the using: upon the vain diversions of pleasures, profits and honours? or upon the removing of these unnecessary troubles from our hearts? Surely, the best of our life is then best husbanded, when, eying Death, Judgment, Hell, Heaven and Eternity, we prepare our selves for these. The Holy Ghost calleth unto children as children, unto [13] young men as young men, unto old men as old men, but he nowhere singeth out middle-aged men as middle-aged. viz. He that is now about the midst of his age, hath the vigour of his youth, seconded with the gravity and experience of an aged person: it were therefore a notorious shame for him to be negligent of believing his God, of trusting upon his Saviour, and of hastening to his Fathers House. Some [14] would have it the praise of Bellarmine, that he is ever as constant to himself, as if he had written all his Works in two hours: Oh that Believers would be thus constant unto [15] their spiritual peace, especially, in this midst of their age [16] which maketh constancy facile, and almost natural;

It

It was [17] a good practice of Ignatius Loyola in that, when he heard the Clock strike, he would say to himself, and unto others, *I have now one more hour of my life to answer for* : Beloved, of all the hours of our life, the hours for which we shall be most accomptable, are these of our best estate; because in these we have most ability to refuse the evil, [18] and chuse the good; In these we best understand what a [19] trouble of heart every thing is that doth not forward our Salvation; In these we may best goe from strength [20] to strength, from an earthly poverty to a spiritual; from [21] trusting in Riches, to a trusting in the living God; from [22] empty pleasures, to heavenly expectations. Of all the ages of a mans life, this is the age which draweth nearest unto that perfection wherein Adam [23] was created, and which [24] Christ sanctified by his Administration of the Gospel of our peace : If ever we can be so wise [25] as to make Gold of Copper, to make a spiritual benefit of all that is before us, it is now that we are in our full strength : still fisheth he that [26] hath caught one fish; he that hath found in his Child-hood what (27) peace they have who love Gods law: he that in his youthfull dayes walked with God; will now in the excellency of his life believe in God, rejoyce in Christ, and make sure of the Mansions in his Fathers House.

4. If

[17] Eph. 5. 16

[18] 1 Cor.

14. 20

[19] *Χρὸν & σποράται & ἀνδράων.*

Thres.

[20] Psal 84. 7

2 Pet. 3. 18

[21] 1 Tim. 6.

17

[22] Psalm.

16. 11

[23] Eph. 4. 13

[24] Luke 3.

[25] See Mr. George Herberts Poem, entitled Elixir.

[26] 1 Pet. 2.

2. 3

[27] Psalm

119. 165

Phil. 1. 10

3. 12.

Luke 10. 27

4
Unto aged
persons.

(1) ὅτι καὶ
παῖδά, καὶ
μικροῖον, καὶ
πᾶσαν συναν-
θῆσαν τῇ ἡλι-
κίᾳ, καὶ ὥσα
τῷ σώματι
ἐράσιμον, καὶ
ἡδύ παρ-
έν.

Plut. Alcib.

(2) Psalm
144. 4

(3) 2 Pet. 1. 8

(4) No wisdom
like the wisdom
of experience.

(5) Job 32. 7

(6) Eccl. 21. 1

(7) Eccl. 6. 12

4. If Wisdom be expected from full age, much more is it expected from you that are full of *dayes*. *Plutarch* relateth of *Alcibiades* (1) that he rendred his *Infancy* his youth, and his manly stature exquisitely amiable and pleasant; may what was attributed unto his limbs, be due unto the *vertues* of a *believers* soul; yet, we shall not conclude such a one perfect, untill he hath also crowned his gray hairs with *spiritual wisdom*: Alas, so doth time (2) undermine us, that half our life is spent before we begin to live unto our God, and if we are alive unto God (3) it is a holy conversation which preserveth us as we are. *Yeares* know more (4) then *Books*, and tell us by experience, that what abideth in *vanity*, endeth in *vexation*; Therefore I said (5) *Dayes* should speak, and multitude of *Yeares* should teach wisdom; But, although it becometh me to keep silence before the gray hairs, here is one in my Text who hath a right to speak. Verily, When the *evill* dayes are (6) come, when the *yeares* are drawn nigh whereth ye complain ye have no pleasure, it is then our Duty to beseech you, Let not your heart be troubled. Hours are spent since your Sun was in the *Zenith*: yea, your Sun [O my Fathers] is not farre from setting now; the long shadow (7) which it doth now cast, wanteth but a little

little of the shadowes of Death : You have numbred twice as many dayes upon earth as our Saviour Jesus Christ himself did : If ye know not (8) gray hairs are here and there upon you : (these are Messengers which (of his loving kindnesse) the Ancient of Dayes sendeth unto you : The staves in your hand rap at Deaths door, rather, at the Mansions in your Fathers House : you will therefore call upon your God, who is eares to the deaf, eyes to the dim-sighted ; health unto broken-bones, and a staffe of life unto all such as lean upon him ; He that hath taught you from your youth, (9) will not forsake you when old and gray-headed, especially if ye declare the works which he hath done, and shew your Childrens Children what the Lord hath wrought for you and yours (10) in your dayes. The observations of aged Christians are Treasures layed up (11) for Generations to come, more precious then those prepared by the Chinois against two or three hundred yeares hence ; while our Fathers tell us what was done in their dayes, the troubles which arrest their age they feel not ; Their (12) hoary head is a crown of glory, if it be found in the way of righteousness. They can convince us how insipid (13) Creature comforts are unto him that savoureth the things that are of God ; They will accompt so many of their years lost, utterly lost, as have not been exercised

unto

(8) Hof. 7.9

(9) Psalm 71.
17, 18

(10) Psalm 44.1

(11) 102.18

(12) Prov. 16.
31

(13) Gal. 6.14

(14) Eph. 5. 16

(15) Deut. 32.

29

(16) 1 Cor.

10. 31

(17) Eccl. 7. 4

Keep company
with good men,
and thou shalt
be of their
number.

(18) Psal. 1. 2

63. 6.

77. 12.

119. 99.

(19) 104. 34

(20) 2 Pet. 3.

12

(21) 1. 14

(22) 1 Cor. 9

16

(23) Hos 12. 9

Mic. 7. 7

Hab 2. 3

(24) Matth.

10. 2. 2

(25) Psal. 42. 1

84. 1. 2.

(26) Col. 3. 1.

20

1

unto (14) *godliness*. They will profess they never were (15) truly *wise*, untill they at last began in all their actions to consult not the *world*, but the *holy Scriptures*: not their own *inclinations*, but the *pleasure* and *praises* of their (16) *God*: So much and no more they have lived as they have *believed in God*, as they have *believed in Christ*, and as they have *surveighed the Mansions in their Fathers House*. Thus much they know, and thus much they will tell us, when we (17) receive their instructions. The *aged Believer* is as full of *Soliloquies* (18) as of *Solitudes*. While *wearisome nights* hold his eyes *waking*, he *communeth with his own heart* upon his bed; even then when his life is a *bitternesse* unto him, then, then (19) his *meditations are sweet*. Death cannot come so fast towards his decrepid body (20) but he can hasten as fast to meet it in his desires; a long while he hath desired to lay (21) aside his *Tabernacle of flesh*, which were it not the (22) *Temple of the holy Ghost*, would be the trouble of his heart: he hath hitherto (23) *tarried the Lords leisure*, he will now give diligence to *endure unto the end*; every day he is waiting, and (25) long-
ing to see those *Mansions* many years since prepared in his *Fathers House*: he hath *believed the suffering* of his Redeemer, he would (26) now behold him in his *glorious ex-*
altations;

altation; and he knoweth so well in whom he hath believed, that he thinketh the time long before his soul taketh wing to [27] see him as he is.

Danger it self is (1) the best remedy against danger: nor is there any forrain means so prevalent to free our hearts from unprofitable troubles, or to (2) force us upon a faith in God, or to drive (3) us toward the mansions in our fathers house, as unavoidable necessity is. In other parts of our fraile life, although we are so often called upon by (4) aches, diseases, and manifold afflictions; although we are frequently foretold in [5] the holy Scriptures that Christ will steal upon us unawares; although our Church yarges openly convince us of this truth, while we weekly stumble over new graves, yet our [6] slow, dull, backsliding souls will not timely remember their dissolution at hand: we design to make our calling and election sure; but, what we design, that we delay. Now, the happiness of the aged convert, is, that although other Christians (most unwarrantably) run the hazard of delays, He (being so aged) dareth not: He wisely considereth, that

First, As age groweth old, so [1] covetousness groweth young: Usually, Head and shoulders stoop not towards the ground faster then the heart it self doth; Dust [2] would to dust: He considereth; wherefore, since he can carry nothing out of the world, he bequeaths the

D d

love

(27) 1 John 3
2

(1) Ingens tentum accessit as.
Exod. 14. 10.
Hos. 2. 7. 5. 15
(2) Mar. 8. 25
(3) Deut. 30. 15

(4) Mich. 6. 9
Psal. 119. 15
1 Cor. 11. 32
(5) Mar. 24. 42
44
1 Thess. 5. 3
Rev. 3. 3.
16. 15

[6] Luk. 24. 25

[1] Psal. 119
36
Heb. 13. 5

[2] Hab. 2. 6

(3) 1 John 2. 15

James 4. 4

(4) Psal. 131. 2

(5) 1 Cor. 15.

19

Mat. 6. 19, 20

Pro. 22. 3

[1] Mat. 4. 21

[2] Eccles. 9. 10

[3] 2 Cor. 1.

12

[4] 13. 5.

[5] Mark 9. 23.

(1) Heb. 10. 36

(2) Eph. 6. 12

(3) Psal. 51. 5

(4) Jer. 17. 9

(5) 1 Pet. 2. 11

(6) 1 Theff. 3. 5

(7) Job. 14. 14

Luk. 18. 1

(8) Eph. 6. 13,

14

1 Pet. 5. 8

(9) Psalm 39. 1

18. 23. 119. 11

(10) Gen. 6. 5

love of the world [3] unto such as will trouble themselves for it; while his experienced [4] heart is weaned, satisfied, fixed; He well knoweth, that so long as he sought the world, he never missed troubles; but, the wind in his face, doth now [5] make him wise for his latter end.

Secondly, James, and John (1) amended their nets: Every neglect of duties is like a breach in those fishing nets (2) the longer it continueth, the wider it groweth: delays, like over ripe cherries, do one draw down another: but, as even reckonings keep us [3] long friends, so [4] daily accompts keep even reckonings. (True) He undertaketh a great work that worketh out his salvation; yet nothing is [5] hard to him that seetheth to it.

Thirdly, Light burdens long born (1) wax heavy, and who so travaileth far hath (2) many encounters, viz. Our originall sin is so (3) bred in the bone that it will not out of the flesh; the treacherous heart (4) so conspireth with the flesh, that it (5) warreth against the soul; the envious Devil so (6) seduceth the soul, that she full often starteth a side from her God; therefore [7] all the dayes of his appointed time he will waite untill his change come: He should not [8] sleep that watcheth an enemy; suspicion [9] is no vice where we are jealous of our selves; and since, in (10) every house lives a Theif,

woe

woe unto that house wherein (11) is no chideing; for, if Christ be out of doors, there (12) is no body at home; and if (13) no body be at home, the house is dead.

Fourthly, The (1) death of a yong wolfe, never cometh too soon: as Heretic, so any other sin whatsoever, is better suppressed at the first, then it is afterwards removed: Every wickednesse is at strife (2) with God; the begining hereof is as (3) when one letteth out water; it is best left off, before it be medled with: The resolved mind hath (4) no thoughts for Egypt, no lingrings (5) for Sodom. An (6) examined enterprize goeth far; and, since the idlenesse of unbeleif must be shaken off, the sooner, the better: for the offender never pardoneth (7) himself, if he be a Christian.

Fifthly, At dinner (1) my man commeth: The hypocrite stalketh with religion (2) to shoot at worldly aimes: But, he that is holy, is (3) holy for himself: He (4) commandeth enough, who obeyeth a wise God. Themistocles liked his banishment (from Greece into Persia) so well, that he gave out he had been utterly lost, if he had not perished: and (this we see) had not the heart of (5) these disciples been troubled, they had been the lesse minded of their fathers house: Old age beethinketh it self (6) of heavenly mansions.

Sixthly. He that is thrown once, would (1) ever wrestle. When the news of the death of (2) John Corven, father of Matthias

Dd 2

(King

(11) 1 Cor. 7. 1
15. 5
(12) John 15. 5
(13) Rom. 8. 9

(1) James 1. 14,
15
Heb. 12. 1
Eph. 4. 27
Rom. 12. 9
Esa. 59. 5
Cant. 2. 15
(2) Prov. 15. 26
(3) 17. 14
(4) Luk. 17. 32
Exod. 16. 3
(5) Gen. 19. 26

[6] Luk. 14. 28

[7] Psal. 51. 3

[1] Job. 1. 9
[2] Ezek. 33. 34
Hos. 7. 14
[3] Psalm 86. 2
1 Tim. 4. 8. 6. 6
[4] Gen. 12. 4
Revel. 21. 7
17. 1
Eph. 6. 8
Mat. 16. 24.

[5] Job. 9. 25
[6] 1 Cor. 1. 5
19
[1] Gen. 30. 8
32. 24
2 Pet. 2. 19
[2] Bonif. lib.
8. Cited by Ca-
marinus. Hist.
medit. l. 2. cap.
9.

[3] Ibid.

[4] Gen. 3. 15
 1 Pet. 5. 8
 Rom. 5. 12 —
 21

[5] 1 John 4
 4. 2, 13, 14
 5. 4, 5

[6] 1 Pet. 5. 9

James 4. 7

[7] Phil. 4. 11

[8] Eph 6. 13

[9] James 4. 7

[10] Gen. 3. 15

Psalms 68. 21

118. 7. 41. 11

[11] 1 John 2

14

[12] Psalm 41

11

[1] Mat. 25. 4

(King of Hungary) was brought unto *Mahomet* (*Sultan of the Turkes*) *Mahomet* vehemently casting down his eyes, brake forth, first into tears, next into these words (3) *Never, Never Prince since the beginning of the world had such cause to weep as I have ; for, I am deprived of all means of avenging my self, for that great shame, which (in winning so many battels from me) John brought upon me. My Fathers, he that hath lifted himself under the banner of Jesus Christ, hath (4) no such occasions of complaint : we have indeed received a mortal over-throw in the fall of Adam ; great is the misery , great is the reproach, many are the troubles which that old Serpent hath maliciously brought upon us all : But, our comfort is, that (5) as our shame dieth not, so neither dieth our Adversary the Devil : No : He is so full of his stratagems, so good at tempting, that he daily appeareth in his likeness, daily giveth us fresh opportunities of (6) avenging our selves upon his pride ; while through Christ who (7) strengtheneth us, we daily (8) withstand him (9) resist him, wound (10) his head, and put (11) him to flight : He who resisteth stedfast in the faith, shall see his desire upon his enemy. By this we know that God favoureth us, because our enemy doth not (12) triumph over us.*

Seventhly, The wise Virgin will not, then (1) be to seek for oyl, when the bridegroom

is

is coming: Neither, will the experienced believer want a (2) staffe, while he, either [3] foardeth Jordan, or climbeth the wearisom top of [4] Pisgah: He knoweth, that, every [5] mile is two in winter: He is so thriving, that, he [6] layeth up a penny against Christmas: He walked [7] while he had light, [8] and made provision for a dear day: He cannot say, So many years I have lost; the [9] more years he numbeth, the more he applieth his heart unto a spiritual wisdom; He expecteth the [10] assaults of Satan, and therefore armeth himself with [11] sheild and helmet: He is not now to make his last will; at least, his Soul, he hath [12] bequeathed unto God: Ere ever [13] he be layed upon his bed of languishing, he hath set his soul in order: so doing, He valueth a [14] feather in hand more then a bird in the stre; and esteemeth one [15] ounce of sanctified goodnesse before a whole bushel of fruitlesse ostentation: He furnisheth his heart [16] with spiritual knowledge; exerteth [17] his knowledge into faith; his faith into strong assurance; his assurance into a love unfeined: when chillage [18] benummeth and palsieth, as well his understanding, as his head, he then [19] knoweth in whom he hath believed; He can (then) live [20] upon the quick stock: When his sight and Hearing utterly fail, then [21] then [as, in winter, Swallows, and summer birds subsist upon a vital

- [2] Psalm 23.4
[3] Gen. 32.10
[4] Deut. 34.1
[5] Eccles. 12.1
Jer. 12.5
[6] John 12.35
[7] Eph 5.16
[8] 1 Tim. 6.19
[9] Psalm 90
12
[10] 1 Pe. 5.8
[11] Ephes 6
14, 16, 17
[12] Psalm 86
2
[13] Revel. 2
22
[14] Psalm 95
7, 8
Luk. 19.42
2 Cor. 6.2
John 7.34
[15] 2 Tim. 3.5
Eph. 6.6, 7
Josh. 24.14
[16] Psalm 119
11
[17] Eisa. 64.7
2 Pet. 1.7 3:18
[18] Eccles. 12
1
[19] 2 Tim. 4.7
[20] Col. 3:16
[21] Psalm 71
18
Heb. 13.5
John 13:1
Phil. 1:6
Jude 24
Revel. 1.18:

(22) Phil. 11 9

4. 19

(23) Psal. 1. 2.

63. 6. 104. 34.

119. 97. 99.

1 Tim. 4. 15.

Joh. 1. 8.

[1] Deut. 28. 66

Esa. 33. 18.

[2] 1 Cor. 15.

31

*Ipsa consuetu-**dine minus exo-**lescit Plin. lib. 1**Ep. 4.*

[3] Psal. 13. 28

Job. 21. 17

[4] James 4.

14

[5] Job. 17. 13

[6] Psal. 17. 14

[7] Job. 14. 14

[8] Revel. 14

13

(9) John 11.

12

Job. 3. 13

(10) 1 Thess. 4

14

[1] *Chiron me-**morydit. De-**monax in Etas.*

Apo. 8.

[2] John 5.

29

[3] Gen. 27

2

[4] *Nihil**neque meum est,**neque cuius-**quam, quod au-**ferri, quod eri-**pi, quod amitti potest.*

vital hear, and are of themselves, a nourishment unto themselves] the spirit of God (that) [22] sustaineth him ; and so richly doth Gods word dwell in his retired memory, that his meditation [23] knoweth no night.

Eightly, *He who* [1] *feareth death, enjoys not life* : He therefore [2] *dieth daily* : The *consumed candle while it winketh*, and *winketh*, untill it *catcheth after* [3] *her vanished flame*, night by night, reneweth unto him the future [4] *expiration of his deceasing Soul* : Nor is it any new thing, with one of his age [5] *to go to bed in the dark* : His *Lords leisure* he [6] *tarrieth* ; His *masters* [7] *call* he *attendeth* ; but can most cheatefully [8] *rest from his labours*, so soon as ever his God (shall allow him [9] *to sleep* ; He *sleepeth sweetly*), who [10] *sleepeth in Jesus*.

Ninthly, A *necessity* is layed upon the long-lived Christian : His *old age bath no time to dally in* : He hath received (1) his *præstomoney*, and must march : *If to Heaven* (2) *he will not, to Hell he shall* : Other (3) *people may die, but he must* : Wherefore, he of this *necessity* [4] *maketh a vertue*, so great a vertue, that, the nearer he cometh to the *shoare*, the more he prepareth for *rocks* : If at any time *Nature* beginneth to

M. T. Ciceronis Paradoxa.

shrink,

shrink, Grace upbraideth it : or, (if through melancholly) his dejected soul draweth a little back, she recoileth [5] with a more vigorous resolution : Nay, if the God of his life, should freely put it unto his choise, whether he would be [6] translated, like Enoch; caught up [7] like Elijah; or, dye the death, like their and his Master; He would refuse *Elijahs* fiery Chariot, and *Enochs* milder assumption, for one dust of his Redeemers [8] Grave : I say, he would (with a holy ambition) desire to taste of that Cup which his dearest God did [9] drink off, and sweeten : From a transitory life to an everlasting life passe he would, but, upon no easier terms, then [10] what his Lord and Master accepted before him, and for his sake.

Christ was; that he obtained leave to be crucified with his heels upwards.

Lastly, Of all the *Romane* Souldiers, none, no not the *Principes* themselves, were so great a stay unto the Empire, as [1] were the *Veterani* : and, among all the Souldiers of *Jesus Christ*, none are more exemplary unto the Churches of God, then are they who are aged. [2] as well in the practice of piety, as in the multitude of days; : *Polycarpus* gave us an instance of this; said he, [3] Eighty five years have I served God, neither

(5) Phil. 1. 23

(6) Gen. 5. 24
(7) 2 Kings 2. 11

(8) Compare
Job 30. 23 with
Luk. 7. 6, 7 and
1 Cor. 15. 55,
57

John 11. 16

(9) Heb. 2. 9

(10) St. *Peter*
thought him-
self so unwor-
thy to be
crucified as

(1) For *Ad*
Triarios ventum
est, if once the
stresse of the
Battel came
unto them.

(2) Psalm 71.
18

(3) *Euseb.*
Eccles. Hist.

neither hath he ever offended me at all ; how then can I (to elcape Martyrdom) revile my King, who hath hitherto kept me ?

I Therefore reverence your gray hairs (O aged [1] Christians :) you, who have been at so much pains to obtain, and at so much care to preserve Grace, will not discontinue it in your last hour. You will not lose the return of so many years prayers, the [2] comfort of all your former obediences, the answer of your long expectations, the recompence of our perpetual labours, for want of a little pains taking, now, at the very last tryal. Doubtlesse, the longer ye have served your God, the longer ye will [3] delight to serve him : you will follow the Captain of your Salvation, whether soever he shall lead you : In you, aged Believers, as natural strength decayeth, so the Spirit of Grace [4] getteth strength : It is not with you, as it is with Sathan, the older the worse ; Your sensitive powers may dry, and shrivel with their Organs ; your Souls not so, much lesse the Spirit of your God.

(1) Quibus nihil opis est in ijs ad bene-
fica quæ vivendum, his omnis
gravis est ætas :
qui autem omnia bona à se-
ipsis petunt, his
nihil potest
malum videri,
quod naturæ
necessitas as-
serat.

Cicero de Sen-
ectute.

(2) Consci-
entia bene actæ
vitæ, multo-
rumque bene-
factorum re-
cordatio jucun-
dissima est.
ibid.

(3) Quid e-
nim est jucun-
dus senectute
soluta studium,
juventutis ibid.

(4) Air, senescere se multa indies addiscentem, Solon. ibid.

Therefore, since your day is far spent,
you will give the more diligence to finish
your work. Naturally, the nearer the Centre,
the

the more violent the [1] motion : Let it never be said of a Believer as [2] it was of King Aſa ; that, in the time of his old age he was diseased in his feet : Now ; that he kenneth Sion, he [3] will amend his pace ; The worst is past ; he will [4] now onward cheerfully : A wearisome Pilgrimage it would be, were he to run over [5] the same steps again ; but, now that he is [6] with- in view of the City built without hands : now that he hath gotten a sight [7] of these Mansions, he will by no [8] means desist : He will strive, and strive [9] vehemently to enter in at the straight Gate, now that he hath gotten on foot upon [10] the Threshold : The [11] Evening prais- eth the Day ; and [12] the life of Faith doth crown the hour of Death. Having known the fellowship of his sufferings, and the power of his Resurrection, he will likewise [13] accompany Christ unto the Mount of Olives ; nay, from the Mount of Olives ; I say, he will wing [14] his thirsty soul with a stedfast faith, and will [15] with Joy un- speakable ascend after his most glorious Fore- runner : fain he would be [16] absent from the body, that he may (now at length) be present with the Lord : Nothing troubleth him more then that he cannot be so thank-

[1] viz. τὸ
δ' εἰς τὸν
αὐτὸν τόπον
εἰσελθαι.
ἐκαστον. τὸ
εἰς τὸ αὐτὸ
εἰσελθαι.
τὸ ὁμοιον
ἐστὶν πρὸς
τὸ ὁμοιον.
Apost. de Cor-
lo.
lib. 4. cap. 3
[2] 1 Kings
15. 23
[3] Psalm 84.
7
[4] Cant. 2.
10, 11
[5] Psalm -
120. 5
84. 10.
1 Cor. 15. 19
[6] John 14.
3
17. 24.
[7] 1 John 3.
2
[8] Hodie si
exclusus fuero,
nunquam de-
sistam.
[9] Luke 13
24
[10] 2 Tim.
2. 11
[11] Ave o-
bitum nemo
salix.
[12] Psalm

37. 37. 2 Tim. 4. 7, 8. [13] Phil. 3. 12, 13, 14. [14] Psalm 84. 2. 42. 1, 2
[15] Heb. 6. 18. 20. [16] 1 Cor. 5. 4, 8.

[17] Psalm

35. 9

62. 5, 6, 7.

63. 1--8.

66. 8, 9.

68. 3, 4.

81. 1.

Psalm 110.

123. 1--5.

149. 5. Eſay 12. 2, 4, 5. 61. 10.

full in this *earthly Tabernacle*, as he [17] is assured he shall be, when (anon) he appeareth before *Jesus Chriſt* in his *Fathers Houſe*: Aged as he is, he complaineth, *Lord, I believe, help mine unbelief*; but, he thanketh his *God through Jesus Chriſt* his *Lord*.

5

To all Chriſtians of what degree or age ſoever.

I

In general.

(1) 1 Kings

14. 20

(2) 15. 25

(3) 27.

(4) 29.

(5) 16. 2

(6) 6.

(7) 10.

(8) 16.

(9) 21.

(10) 28.

(11) 2 Kings

10. 16

As no *Quality*, ſono *Age* is we ſee privileged from *troubles of heart*. In the laſt place therefore, we ſhall apply our ſelves unto all Chriſtians; unto *high and low, rich and poor, young and old, one with another*: Chriſtians, as ever we would not have our hearts troubled, let one main trouble of our hearts be, not ſo much the *evil of our doings*, as the *evil of our hearts*. Beloved, If *Jeroboam* the ſon of *Nebat* ceaſe (1) to make *Iſrael* to ſin, *Nadab* (2) beginneth; *Baasha* may (3) conſpire againſt *Nadab*, yea, he may ſmite all (in *Jeroboams houſe*) (4) that breath, yet he himſelf may continue (5) wicked *Baasha* ſtill; *Elah* may (6) ſtep into *Baasha's Room*; *Zimri* may conſpire againſt (7) *Elah*; *Omri* may (8) be a *note above him*; *Tibni* may (9) juſtly, *Ahab* may (10) ſucceed *Omri*; *Jehu*, he may cut off both *Ahab*, and *Ahabs*. (11) Houſe; yea, he may *waſt his Zeal*; and yet over *Jehu, Ahab, Tibni, Omri, Zimri, Elah, Baasha, and Jeroboam*, one and the ſame ſpirit

rit of Rebellion might and did Reigne; It mattereth not much who is Vice roy, so long as (12) the King of Babylon beareth the Rule; Let the youth lay aside childishnesse; the middle-aged flee youthfull lusts; the aged, cease to love the world; yet if our naturall corruption can make any one sin finde (13) acceptance from us, the heart necessarily either is, or should be troubled; A Dog hung up by the heels disgorgeth himself; but still it is his nature to return (14) to his vomit; you may wash a Sow clean, but neverthelesse, she hath a property (15) which would faine be wallowing; so, a Christian may restrain many a wicked work, word, yea and thought too, yet still there abideth an innate corruption within him, and untill this corruption be the grief of his heart, he hath not (16) set his heart aright; We may fight against small and great evils, yet, if we bend not (17) our greatest strength against that originall pollution which staineth our purest actions, while we slay the Amalekites, we preserve Agag alive: When the holy Spirit hath once rolled aside the stone of unbelief, the more abundant our life of Faith is, the more we grieve under the weight of that stone; David was ashamed that he had committed Adultery; the murder of Uriah wounded his very heart-blood; but, that which stuck more close unto him (then even these crying sins) was, that he was sha-

(12) Mala
meas, malus
animus.

(13) Prov.
8. 13
Psalm 119.

118
113. 139, 21,
22

(14) Prov. 26.
15

(15) Naturam
expellas furcā
licit, usque re-
curret.

(16) Psalm
78. 37

(17) See The
insinuations of sin,
& Animalis ho-
mo, by Bishop
Reynolds; and
p. 185. of The
Natural mans
blindnesse, by
Hen. Hurst.

[18] Psalm

31. 5

[19] Gen. 6. 5

Matth. 15. 19,

20

[20] Prov. 23.

14

Eccles. 9. 2

[21] Rom. 7.

15. 17

8. 7.

Gal. 5. 17

[22] Psalm

119. 104

[23] Rom.

7. 18, 20

[24] Gal. 6.

14

[25] Rom. 7.

24

[26] Gal. 5. 24

[27] Rom. 6.

12

[28] John 3. 6

pen in iniquity, and (18) conceived in sin; the evil of his doings, made him sensible of the evil of his (19) heart; Thou hast weaned thy self from swearing; well, but dost thou (20) fear an Oath? thou fearest an Oath, but is it for conscience towards God? If it be, thy heart mourneth, and bleedeth, for that it cannot (nor not half enough) (21) sanctifie this thy God in thy heart; Thou dost (22) hate every false way, but, thou dost hate thy false heart more, viz. for being so unwilling to hate any evil way whatsoever; So often as sin brancheth out (and that is perpetually) thou shouldest strike at the root, I mean, at the original sin which [23] dwelleth in thee; If the world is crucified to thee, [24] thou wouldest be crucified to the world (that is) if thou couldest. Thy stiffe neck is ever [25] painfull to thee; the back-slidings of thy heart cast thee down, while thou keepest it even with the greatest diligence that thou canst: Long it was, before thou couldst crucifie this [26] affection, or the other lust; but the flesh (that body of sin) that doth to this hour keep thee wretched and low in thine own eyes: Let not sin reign [27] in your mortal body, that ye should obey it in the lusts thereof; This obedience is the outward actings of sin: these lusts are the inward breathings of sin; the sin it self which is so forward to reign, is not some one particular vanity, but that [28] flesh of

of thine, that [29] *Law in thy members*, that corrupt bent of thy soul and body, and spirit, which maketh [30] thee so subject to revolt from God, and his Christ: Now, if we would not have this sin [31] reign in our mortal bodies, we [32] must loath it as that which aggravateth whatsoever evil thoughts, words, or deeds, we are guilty of: unlesse we be [33] vile in our own eyes, let us never expect to be precious in [34] Gods sight; The [35] balm of Gilead is not for us, unlesse we complain of our wounds, and bruises, and putrified sores; In that Fountain [36] which is opened unto the house of David, we see our Leopards spots; and the heart is therefore troubled, because it is not [37] troubled enough: The more the Holy Spirit delivereth it from the power of darknesse, the more darknesse it [38] complaineth of: The more he beateth down Satan, the more jealous we (39) are of Satans stratagems: Heathen Moralists could lop off the (40) branches of sin; but, we Christians must (41) lay the axe to the root of the Tree; sin reigned in their hearts, the Spirit of God must rule in ours: We then be- think our selves of the Mansions in our Fa- thers House, when we begin to believe in Christ: we then begin to believe in Christ, when we are turned (42) from the power of Satan unto God; we are then turned from the power of Satan unto God, when the sinfulness of our

cor-

[29] Rom. 7. 23

[30] 7. 21, 25

[31] 6. 12, 14

[32] Pro. 13. 5

Job 42. 6

Psalms 32. 5

51. 3.

73. 22.

Ezek. 16. 6, 63

[33] Job 40. 4

[34] Isa. 1. 18

43. 4.

[35] Jer. 8. 22

Matth 11. 28

[36] Zech. 13

1

[37] Nahum

2. 7

Psalms 31. 10

Rom. 7. 15, 24

[38] Psalms

19. 12

25. 4.

26. 2.

31. 3.

139. 2, 3, 4, 23,

24

[39] 2 Cor. 2.

11

[40] Rom. 2.

14

[41] Jer. 3. 10

Col. 3. 15

Rom. 8. 1.

[42] Acts 26.

18

(43) John
14. 1, 2.
Rom. 8. 11, 14.
7. 24, 25
(44) Gal. 5. 17
Rom. 7. 8, 14.
17, 19
Heb. 12. 1, 4
Psalms 19. 12.
25, 11, 20, 21
(45) Rom. 8. 15
(46) 6. 12.
(47) 8. 1, 13, 14
(48) Gal. 5. 25
16. 18.
(49) 2 Cor.
4. 16
(50) 1 John
3. 3
Heb. 12. 14
(51) Col. 4. 12
(52) Esay
66. 4
(53) 1 Cor.
10. 31
Deut. 16. 15
26. 11.
12. 12, 18.
Psalms 119. 14
Esay 61. 10
Deut. 28. 58
27. 9, 10.
Phil. 4. 4
Col. 3. 17

corrupt mind, is (43) so the trouble of our heart, that it quickneth us to believe in God through Jesus Christ our Lord. To conclude : If the Twins do not struggle in the womb, it is a manifest Symptom of miscarriage : for, the (44) Flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that you cannot do the things that ye would : But if ye (45) allow not of your evils ; if your sin doth not (46) get dominion over you ; if you be (47) led by the Spirit ; if you (48) walk after the Spirit ; if your (49) renewed minds seeke (50) holiness, strive (51) after perfection, chule (52) whatsoever your Lord delighteth in, making the Glory of your God the (53) business, and joy of your Souls, then (though troubled it be) let not your heart be troubled ; believe in God, believe also in Christ ; In my Fathers House are many Mansions. The Stone thus rolled away from every heart, we , all of us, are raised unto life more abundant.



IN what sort, *the person here speaking*, applyeth himself [1] unto *Gospel Ministers* restrictively: and unto [2] *Gospel-Professours* universally, we have long since perceived; We have heard him speak [3] *privatively*, to *None of you Unbelievers*: [4] *positively*, to *All of you* that believe. I shall now proceed, from the *persons spoken unto*, to the *matter spoken of*; and that (I [5] told you) was matter of *Reproof*, matter of *Instruction*, and matter of *Comfort*. And I beseech you Brethren, [6] suffer a word of *Exhortation*; lest the *Stone rolled away* tumble back upon us again: let us, let us passe, from the *Duty* here enjoind, unto the *means* here recommended; let us (to say no more) make application of our Text. Beloved, Hitherto, we have heard a *Voyce* [7] *crying in the Wildernesse*: we now (more fully) *prepare the way of the Lord*; Hitherto, we have examined to *whom* we would apply this Gospel; we now enquire *what* this Gospel is which we would apply; Hitherto, we have beheld the [8] *Stone rolled away*: now roll-

2

In particular
uses.

[1] Page 11.

[2] Page 53

[3] Page 55

[4] Page 109

(5) Page 2.14

(6) Heb. 13.22

(7) Math. 3.3

(8) Mar. 16.4

(9) Esay 48.
18

rolleth [9] in upon us *Life more abundant* : namely,

(10) Pro. 15.
21. 6. 23.

(11) 10. 17.
16. 22.

(12) 3. 18, 22

(13) Psalm
145. 1, 2, 3, 7

146. 1.

147. 1.

First, The [10] *Life of Reproof* ;

Next, The [11] *Life of Instruction* ;

Thirdly, The [12] *Life of Consolation*.

Lastly (that which [13] crowneth all our Consolations, to wit,) a *Thankful Life*. A Life thankfull, while we overcome the troubles of the heart ! thankfull, while we exercise *Faith in God* through Jesus Christ our Lord ! thankfull, while we expect the *Mansions in my Fathers House* !

Uses.

I
Of Reproof.
(1) Mat. 28. 2

(2) John 11.
38, 39, 41

(3) Zec. 4. 7

(4) Mat. 28. 2
μῆγας οὐδὲ,
μὲν, a great
shaking, viz.
of that part
where the
Grave was.
Hammond, An-
not. on Matth.

27. 51
(5) Mar. 16. 4

When you read how the *Angels of the Lord* [1] came, and rolled back the Stone from the door of the Sepulchre, you will not imagine that this Angel heaved it, lifted it, and shouldered it, as men shouldered away that other stone from [2] the Grave of Lazarus : No, (who art thou [3] O great Mountain which standest before Zerubbabel ?) The very presence of an *Angel of the Lord* caused [4] the Earth to quake ; now, beyond all peradventure, the earth so quaked, that the stone unsettled, shook, joggled, tottered, and could not choose but roll ; yea [5] the more weighty it was, the more naturally it rolled backward : So here,

Do

Do not think that this *Good Angel* in my Text rolleth away your troubles from your minds by any forced restraint, or interposed violence: (No;) Your gracious Lord doth here move, not so much your troubles, as [6] your hearts: I say, In this Text of mine, the [7] blessed Spirit of our Lord Jesus Christ kindly removeth troubles from these Disciples hearts by (8) the bringing in of Faith; as calmly encrease their Faith, by (9) enlightening their understandings; and again, as naturally enlighteneth their understandings by (10) beginning his Instructions with a mild Re-proof, *Let not your heart be troubled*: A better Example I cannot follow then (11) the Example of Jesus Christ; He began with reproofes, and so shall I; may the same blessed spirit which inspired his, sanctifie mine.

I foresee that what Stones I would remove from others, may [1] roll upon my self; but, *Let not my heart be troubled*; If I refuse to be of [2] no reputation for his Gospel-sake, I have not yet [3] learned Christ.

To steal sheep, oxen, and other goods, or chattells, is, (we know) an iniquity to be punished by the judge; and I heartily wish there were as severe laws for the punishment of him who disposeth of unadvised children

Ff

against

(6) Esay 61. 1

Acts 16. 14,

26, 18

(7) John 6.

63

Rom. 8. 11

(8) 1 John 5. 4

(9) Luke 24

45

(10) Pro. 6, 23

(11) John 13.

15

(1) Pro. 26. 27

(2) Phil. 2. 7

(3) Eph. 4. 20

To some Ministers.

For creating troubles.

(1) *Pudet hæc
opprobria nobis,
Et dici potuisse,
& non potuisse
refell.*

(2) 1 Sam. 2. 17
Mal. 1. 6.
Rom. 2. 24.
1 Tim. 6. 1.
Tit. 2. 9.

against, or without their Parents allowance :
Of the two evils, the latter is so much worse
then the former, by how much the blessing
of children is above the blessing of wealth.
Wherefore, they, among us, are rendred
(1) most inexcusable; who, without either
Licence from their Ordinary, or Banns legiti-
mately published, do, for a morsel of bread, or
some little filthy lucre, marry they care not
whom: These (2) are the very reproach
of a Gospel-Ministry; the scum, the poison
of the Clergy! Errours in marriage, like those
in War, are as remediless, as pernicious;
and shall a Minister of Jesus Christ counte-
nance such errours? Where inordinate affecti-
ons make the match, there riot, disobedience,
fraud, and such like sins are joined together;
and is this a marriage for a Minister to cele-
brate? Is it a light matter to undermine, be-
tray, and ruine whole families, and this too,
by vertue of a trust in our holy function repo-
sed? So many of us as do, in this sort, pro-
phane our holy orders, deservedly incur our
Lord Bishops, and may justly expect our
Lord Gods displeasure! We call such wed-
dings stollan weddings; Trust me, neither of
the married couple is so very a Thief, as is
the Parson who marieth them; he sinneth
against his own soul, his crime is capital.
Brethren, let every Minister who nameth the
name of Christ, rolle away this stone from the
door of his tabernacle: Never hereaf-

ter (3) let such grosse scandals be the trouble of any Christians heart.

persons, there, *fieri non debet* must be a Rule to the

[3] Where
factum valet
threateneth a
ruine of the
Minister.

Secondly , Believe in God, believe also in Christ, reproveth such among us, as seem so farre from honouring God with their heart, that, they are not at the pains to honour him (1) with their lips : So void of Devotion are these, that, they (2) wear the *Aff* for Uniformity as a cloak for sloath : These so stubber over the Liturgy, as if they were hired to (3) make it a Reproach. Brethren, this is not to exercise (4) our selves in godliness; this is not to (5) exercise faith; this is not to believe either in God , or in Christ. Who so believeth in that God before (6) whom he ministrETH, will (7) be zealous in the whole service : He will distinctly, deliberately, and solemnly with such due accents, and cadencies read the most holy Scriptures, that his very voyce shall (8) be an interpreter of what he pronounceth : He will (9) give the Hearers to understand, that, he is now divulging the Oracles of his God : He will utter threats, as one (10) well knowing the terror of the Lord : He will deliver (11) [Precepts, as the wisdom, and] Commandments, as the great (12) things of Gods righteous Law: He will insinuate (13) promises, as who would not only (14) perswade , but

Ff 2

charm

2

For want of
zeal.

[1] Esay 29. 13

[2] Rom. 12. 11

[3] 1 Sim. 2. 17

[4] 1 Tim. 4. 7

[5] Heb. 11. 39

10. 21.
[6] Esay 61. 6

1 Sam. 2. 11

[7] Rom. 12. 7

[8] Neh. 8. 8

[9] 1 Pet. 4. 11

[10] Amos 3. 8

2 Cor. 5. 11

[11] Deut. 4. 6

[12] Hof. 8. 12

[13] 2 Cor. 7. 1

[14] Gal. 1. 10

[15] Psalm
53. 2

[16] Pro. 15. 4
1 Tim. 6. 3
2 Tim. 1. 13

[17] 1 Cor.
14. 15

[18] Mat. 6. 32

[19] Psalm
139. 2

[20] Hof. 14. 2

[21] Phil. 4. 6

[22] 1 Pet. 4. 7

[23] Jam. 1. 6

[24] 1 Cor.
14. 15

[25] Mat. 6. 7

[26] 2 Tim. 1.
13

[27] 1 Cor. 2.
4

[28] Psa. 65. 2

[29] Gen. 19.
21

[30] Hof. 5. 4

[31] Eza. 55. 6

[32] 1 Tim. 4.
12

[33] Rom. 12.
7

[34] Deut. 10.
12

[35] Psa. 17. 3

charm (15) his people: The now establishe d
(16) *set-Forms* help his devout Soul to pray
more fervently, and to give thanks with Re-
joycings truly spiritual: To wit, while both
matter and phrase, are already prepared to his
eye, his heart seeketh not (17) to find
out acceptable words, but acceptable desires;
his heart is fixed: his heart meditateth, not
matter, but God: as his Heavenly Father
(18) knoweth what things he hath need of,
yea, and knoweth (19) his thoughts too long
before; so, he himself (long before) know-
eth what words to (20) take with him.
While he maketh his request known (21)
unto his God; no (22) inadvertency sur-
prizeth his Petitions: No (23) halluci-
nations stumble his faith: No hesitation,
(24) no lapsus linguae, no (25) tautology
mangleth his sacrifice. A Form of wholesome
(26) words he is sure of; wherefore, he
is now (in the power [27] of the Spirit)
making use of those wholesome and acceptable
words, to wrestle with that God, who is a
God that (28) heareth our prayers, and
accepteth (29) our persons: He ever so fra-
meth (30) his doings, as, to seek the Lord,
the gracious Lord, while (31) he may be
found: He is therefore, an (32) example
unto Believers: because, while he ministereth
(33) unto the most High, the most High
he serverth with all (34) his might, and with
all his strength: He hath purposed (35) that
his

his mouth shall not transgresse; His prayer goeth not out of (36) feigned lips: yea, his Soul doth (37) magnifie the Lord, and his Spirit rejoiceth in God his Saviour: in a word, He therefore believeth in God, because he believeth in Jesus Christ the Righteous.

Thirdly, The many Mansions in my Fathers House silence out dissenting Brethren. Reverend and Beloved, Many of us deal by Church-Government as the Jewes did by the [1] Church-Governour; They [2] accomplished much upon the coming of their Messiah; but when he came they [3] would not receive him: just so, divers among us have wished, and longed, and waited for a Church [4] Discipline: but, now that it is religiously [5] established, we slight it; During late Convulsion-fits, our stomachs have grown so sickly, that we would [6] now be fed with fancies, and niceties; wholesome [7] food will not down with our Pallats: Our Soul doth [8] loath this Manna, we are for [9] Quails (We:) Take with you words, saith [10] God; No, (say some of us) that were to [11] limit the holy One of Israel: Speak ye all the [12] same thing, walk ye all by [13] the same Rule; let there be no divisions: [14] among you, but, be ye perfectly joyned together in the same mind, and in the same judgement; saith [15] the blessed Spirit: Nay, (say some of

[36] 1.
[37] Luke 1.
46 47

3
For want of
comfort,
[1] Mat. 28.
18
Ephes. 1. 2 2
[2] Matt. 2. 4
John 1. 19
4. 29.
[3] 1. 11.
[4] Psal. 63. 2
[5] 19. 17.
Acts 16. 4

[6] 2 Tim. 4. 3

[7] 1 Tim. 6. 3
[8] Num. 21.

5
[9] 11. 32.
[10] Hos. 14. 2

[11] Psalm 78
41

[12] 1 Cor. 1.
10

[13] Phil. 3. 16
[14] 1 Cor. 1.
10

(15) ibid.

- of us) let us have a toleration of several [16] opinions, and practices: Reverend and Beloved, Could we [17] swallow down Engagements, and Covenants, and do we [18] scruple at subscriptions? Could we be flexible [19] at every Will-worship of Oliver's, and can we not stoop a little to an [20] Act of Parliament? When Schisms, Heresies, and Rebellions prevailed, we were then leading Divines; now that Unity, Truth, and Loyalty prevail, can we not [21] bear with some few Ceremonies, [22] Ceremonies which we our selves have ere now [23] embraced? Again, Were we so forward [24] in the dayes of our Oppressors, and now that we [25] have a King among us, have we never [26] a good word for the times we live in? Are [27] Decency, Order, and Unity of the Spirit greater offences, then were [28] divisions, [29] errors, [30] disobedience, and [31] gain-sayings? Reverend, and Beloved, Doth the zeal of Gods House eat us up? and can we [32] forsake the substance for a shadow? Is a dis-relish of things (in themselves) indifferent, warrant enough to [33] withhold any of our hands from the plough? Have we solemnly undertaken to [34] feed the lambs, to feed the sheep, to feed our flocks, and can we with a better conscience run [35] away from them, then subject our selves unto the higher Powers? Are we so
- (16) 1 Cor. 3. 2
(17) Mat. 23. 23
(18) 24.
(19) 11a. 9. 16
Hof. 5. 11
(20) Rom. 13. 1. 2
(21) Heb. 12. 4
Rom. 12. 18
(22) 1 Cor. 14. 22
(23) 11. 6.
(24) Elay 28. 15
(25) Judg. 17. 6
Hof. 3. 4
10. 3.
(26) Exod. 22. 28
(27) Eph. 4. 5
(28) Judg. 5. 16
(29) 1 Tim 6 10
(30) Tit. 1. 16
(31) Judg. 11
(32) Tit. 1. 15
(33) Luk 9. 62
(34) John 21. 15, 16, 17
(35) 10. 23

so wedded to our owne [36] private judgements, that we forget the [37] injunctions of the Holy Ghost? Are not the many Mansions in our Fathers House, large enough to hold us all [38] in one place? Shall our populous Congregations say [39] Amen unto our unstudied, and extemporary petitions, and cannot we our selves assent unto the premeditated, and Orthodox [40] prayers of our devout, and judicious Church? Were set-Psalms allowed, yea [41] enjoined in the Temple-worship, and are set-Forms grown [42] of late dayes, contrary unto a Gospel-worship? Doth a Chapter in the Old, or New Testament cease to be the Word of God, because it is [43] not, day by day, of our own chusing? Nay, are the [44] helpt, the Governments which Jesus Christ [45] vouchsafeth unto his Church meer Cyphers? Are their [46] decrees of no value? Must whatsoever is enjoined by Authority of the Church be, because enjoined, [47] an offence unto us? Is this to [48] leave off contention before it be meddled with? Is this, not so [49] meddle with them that are given to change? Is this to [50] deny our selves? to condescend [51] to men of low estate? to be lowly [52] in our own eyes? to esteem of others [53] better then of our selves? to become all things [54] unto all men? to give none offence, neither [55] to Jew, nor to Gentile, nor to the

(36) Rom. 12.
16

(37) 1 Cor. 7.
10

Phil. 3. 16

(38) 1 Cor.
11 20

(39) 14. 19.

(40) 26. 33

(41) As appeared by the several Titles of divers Psalms.

(42) Luke 12.
1. 2

(43) Phil. 3. 16
1 Cor. 1. 10.

(44) Mat. 28.
20

1 Cor. 12. 28

(45) Eph. 4. 12

(46) Acts 16. 4

(47) 2 Pet. 2.
10

(48) Prov. 17. 14.

(49) 4. 21.

(50) Mar. 16.
24

(51) Rom. 12.
16

(52) Psalm

131. 1. 2

(53) Rom. 12.
3. 13

(54) 1 Cor. 9.
22

(55) 10. 32-33

- (56) Acts 18.
 18
 (57) 16. 3.
 (58) 15. 29.
 (59) Phil. 1. 18
 (60) 1 Cor. 9.
 19
 (61) Cant. 3. 9
 (62) Esay 60. 8
 (63) 1 Tim. 4.
 16
 5. 14.
 (64) Gen. 8. 9
 (65) Gal 2. 9
 (66) Joh. 19 23
 (67) Gen. 45.
 24
 (68) 12.
 (69) Pro. 23.
 23
 (70) Gal. 5. 26
 (71) Prov. 10.
 12
 (72) 1 Cor.
 13. 7
 (73) Eph. 4. 3
- the Churches of God? Is this to [56]
 shave the head in Cenchrea? to circum-
 cise the son of a [57] Greek in the Jewish
 quarters? Is this to abstain [58] from
 blood, from things strangled, from things sacri-
 ficed to Idols purposely not to offend the weak?
 Is this to [59] rejoyce in Christ preached
 any how? Is this [60] to advance the
 Church of God by all means possible? Is this,
 If she [61] be a wall, to build upon her a
 Palace of silver? if she be a door, to enclose her
 with boards of Cedar? who are these that (62)
 flee as a cloud, and as the Doves unto the Win-
 dows? Brethren, will it not [63] give
 occasion unto the Adversary to blaspheme, if we
 do not [64] open the window of the Ark,
 and take in these Doves with the [65]
 right hand of fellowship? Reverend, and Belov-
 ed, Let us not therefore pick quarrels at
 Jesus Christs garment, because it is (66)
 seamlesse: Let us not begin (67) to fall
 out by the way, because that Joseph hath
 (68) given to all of us change of Rayment:
 Let us (69) buy the truth with a requisite
 obedience, and not sell it for (70) a popu-
 lar ostentation: Love would hide (71) a
 multitude of sins, would (72) bear all
 things, would believe all things, would hope
 all things, could we but strive (73) once
 to keep the unity of the Spirit in the bond of
 peace. O my Brethren, since dissensions ren-
 der us unserviceable unto the Churches of God;
 let

let not the Jesuit fool [74] us into dis-
 sentions : Since our Lords Harvest still [75]
 continueth great, let us still continue [76]
 Labourers, although later harvest-men are
 preferred before us : If we cannot rule as
 Fathers, yet let us [77] unite, as fellow-
 workers : Let us distinguish between obsti-
 nacy and circumspection ; between conscience
 and debate : between [78] sullen silence,
 and edifying [79] of Christs Church in love.
 If otherwise, It will be no [80] suffi-
 cient answer at the great and last Day,
 (when [81] the thoughts of all hearts
 shall be revealed) that we might [82]
 have abode in our holy Calling, might have
 [83] won many of those Souls for whom
 [84] Christ dyed, could have preached the
 Gospel, could have traded [85] with our
 ten Talents, but, we were so high-minded
 that we therefore would not, because [86]
 we might not have (forsooth) our own wills
 and ways : Would we confesse a truth, the
 [87] glory is not departed from Israel, but
 we our selves are departed from the glory : The
 garment [88] of Salvation is the same now
 which formerly it was : but unthankfull, we
 pick quarrels about the fringe ; if we would
 but touch the hem [89] of our Saviours
 garment, we might all of us be healed : We
 have, I say, the [90] same Lord still,
 but the strife is [91] who among us shall
 be uppermost. I had rather be [92] a

G g

Door-

[74] Mat. 10.
16

1 Cor. 9. 19

[75] Mat. 9. 37

[76] 1 Cor.

15. uk.

[77] Col. 4.

11

[78] 1 Cor.

14. 32

[79] Eph. 4. 16

[80] Luke 16.

2

Heb. 13. 17

[81] Mat. 10.

36

[82] 1 Cor. 7.

24

[83] 9. 16. 22

[84] Act. 10.

28

[85] Mat. 15.

28

[86] James 3.

16

[87] See Mr.
Calamy, upon
this subject, &
Perez upon that Ser-
mon of Mr. Ca-
lamies.

[88] Isa. 61. 10

[89] Mat. 9. 21

[90] Ephes. 4.

4. 5. 6

[91] Luke 22.

24

[92] Psalm

84. 10

[93] Rom. 14.

[94] 1 Cor. 15.

[95] 1 Cor. 15.

[96] 1 Cor. 15.

[97] 1 Cor. 15.

[98] 1 Cor. 15.

[99] 1 Cor. 15.

[100] 1 Cor. 15.

[101] 1 Cor. 15.

[102] 1 Cor. 15.

[103] 1 Cor. 15.

[104] 1 Cor. 15.

[105] 1 Cor. 15.

[106] 1 Cor. 15.

[107] 1 Cor. 15.

[108] 1 Cor. 15.

[109] 1 Cor. 15.

[110] 1 Cor. 15.

[111] 1 Cor. 15.

[112] 1 Cor. 15.

[113] 1 Cor. 15.

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[127] 1 Cor. 15.

[128] 1 Cor. 15.

[129] 1 Cor. 15.

[130] 1 Cor. 15.

[131] 1 Cor. 15.

[132] 1 Cor. 15.

[133] 1 Cor. 15.

[134] 1 Cor. 15.

[135] 1 Cor. 15.

[136] 1 Cor. 15.

[137] 1 Cor. 15.

[138] 1 Cor. 15.

[139] 1 Cor. 15.

[140] 1 Cor. 15.

[141] 1 Cor. 15.

[142] 1 Cor. 15.

Door-keeper in the Tabernacles of my God, then [93] shut any of the Mansions in my Father's House from any of the Disciples of Jesus Christ. The Lord roll away from us his Ministers every Stone of Offence; the Lord preserve, the Lord continue, by us his Ministers, abundance of Life in the Place of his Gospel.

2. Others there are of a long Robe too, who will not altogether escape reproof: unto you Lawyers, if ye trouble your Clients hearts by rendering their defensive causes (1.) burdensome and destructive (2.) unto you Lawyers, if ye plead so long for your Clients Admissions, that ye your selves (3.) get into their Fathers house: (I might add) (4.) unto you Lawyers, if, while ye gain Wealth by the Law, ye lose the (5.) benefit of the Gospel; I mean, if ye cover so much the honours and profits of this world, that ye allow (6.) (nor leisure unto your neglected souls, to effectually believe in God the righteous (7.) Judge of all men, and in Jesus Christ your only (8.) Mediator and Advocate. The Trumpet soundeth (9.) in your ears.

Thiruly; These words of my Text speak Reproof unto some Practitioners of Physick; not for studying Galen, or Hippocrates, but for not studying the Word of Life. viz.

First,

2

Unto some

Lawyers.

[1] Esay 1.17

58. 6.

[2] Many a

Lawyers house

is built upon a

fools head.

[3] Mat. 6.33

16. 26.

13. 22.

[4] Luke 8.

14

1 Tim. 6.17

[5] Heb 12.

23

[6] 1 Joh. 2.1

[7] 1 Cor. 15.

25

2 Cor. 5.10

[8] 1 Cor. 15.

[9] 1 Cor. 15.

[10] 1 Cor. 15.

[11] 1 Cor. 15.

[12] 1 Cor. 15.

[13] 1 Cor. 15.

[14] 1 Cor. 15.

[15] 1 Cor. 15.

[16] 1 Cor. 15.

[17] 1 Cor. 15.

[18] 1 Cor. 15.

[19] 1 Cor. 15.

[20] 1 Cor. 15.

[21] 1 Cor. 15.

[22] 1 Cor. 15.

[23] 1 Cor. 15.

[24] 1 Cor. 15.

[25] 1 Cor. 15.

[26] 1 Cor. 15.

[27] 1 Cor. 15.

First, The house of (1) mourning readeth frequent Divinity-Lectures, especially against the flesh, and the world: Let Religio medici flatter her self how she pleaseth; He is not far from an Atheist, who, while (2) he administreth Cordials unto dying bodies, receiveth no experience for living Souls,

[1] Eccl. 7.2

[2] 4.

Secondly, Although Theology be indeed no [1] part of the Physitians profession, yet it is a very requisite accomplishment: Be the other Ingredients, what Physick shall see cause to direct; godlinesse [2] should be ever be one of the prescriptions: True, it is not the Physitians errand to ease the heart from trouble, but it [3] lyeth in his way (though.) He hath a constant opportunity to shew some spiritual kindnesse unto persons sick at the very heart; and, having [4] opportunity, he should do as [5] occasion shall serve; he should lead his Patient from the chastisement [6] of the body unto the comforts of the soul.

[1] Col. 3. 16.

[2] 1 Tim. 4. 8

[3] Heb. 10. 24

[4] Gal. 9. 10.

[5] 1 Sam. 10.

[6] Heb. 12. 11

Thirdly, It is not the Practitioner of Physick, but the great God who disposeth of (1) King Asa: the sick bed is a (2) summons to Repentance; We are chastened of the (3) Lord, that we may not dye in our sins; the Herb can bring no healing Vertue which she doth not first (4) borrow from her Creatour; in short, God is professedly

[1] 1 Chron.

16. 12

[2] Rev. 2. 22

[3] 1 Cor. 11.

32

[4] Mar. 4. 4

[5] Psalm
103. 3

[6] 1 Sam. 2. 6

[7] 41. 4.
Matth. 9. 5

[8] Col. 4. 14

[1] 2 Chron.
16. 12[2] Jam. 1. 14
[3] Prov. 15.
23[4] Psalm 73.
26

[5] Jam. 5. 15

[6] Psalm 94.
19116. 8.
119. 81.
42. 1, 2.
84. 1.
61. 9.

[7] 1 Joh. 2. 1

[8] Gen. 21.
2239. 5.
Psalm 1. 3

the God both of our (5) health, and of (6) our life, every of which particulars sufficiently convince us, that the speediest mean to cure the body is to (7) begin with the Soul; so speedy, so effectual a course is this, that every one who is a good practitioner in Physick, either is or should be like Saint Luke (8) not only a Physician, but an Evangelist.

To conclude, By many Patients, the Physician (1) is sooner thought off than the Parson; yea, full often, the Doctor of physick is admitted, while the Doctor of Divinity (2) is shut out. Consider now, a word spoken in season (3) how good is it? Pity, pity it is, that, the heart of him who gasps for life should (4) be almost spent through want of Balm from Gilead: If the Minister cannot be, may not be, or is not in presence, care (5) must nevertheless be timely had, that, for him who is just now giving up the ghost, prayer and intercession be rendered unto the Father of Spirits. Alas, no Medicines (6) are healing unto a Soul thus troubled: There is no trusting unto Physick at any time; a God, a Jesus Christ may, yea must be trusted in: The merit of the person (7) here speaking in my Text drank off blood-warm, transcendeth all other Receipts that can possibly be thought upon: Where the Physician feareth God, there (8) God giveth a blessing for the

Phy-

Physitians sake. Be it that the death of the *Patient* (9) seem to upbraid, if not a want of skill, yet a want of successe in the *Artist*; yet, O *Death* (10) where is thy sting? the good *Physitian* findeth no reason at all why he should absent himself from his deceasing *Patient*; he rather abideth, and conducteth the departing soul toward the many *Mansions in my Fathers House*.

[9] Job 7. 1
Psalm 31. 15

[10] 1 Cor.
15. 55

Fourthly, The *Mansions in my Fathers House*, a faith in God; yea and these troubles of heart do reprove innumerable followers not of *Christ*, but of the world, who most contentedly exchange godlinesse for gain. In *Queen Maries* dayes, so strong had nature made *Sark-Island* that [1] thirty *Frenchmen* could maintain it against all the *Flemings* in the world: This stratagem was used; Near unto the Isle, with one ship of a small burden anchoreth a *Netherlander*, pretendeth the death of a Merchant in that Vessel, beseecheth the thirty *Frenchmen*, that the dead body of their Merchant might be buried in hallowed ground, namely, in *Sark-Chappel*; unto a Request so charitable the secure *Frenchmen* yield; The *Flemings* bring into the Isle a Coffin filled, not with a dead body, but with murdering *Harquebusses*; then, entring the Chappel, they shut the door upon themselves, take their Weapons from out of the Coffin, slay every *Frenchman* in *Sark*, and im-

4
Unto Tradesmen, and such as buy and sell.

[1] Sir wa'ter
Raleighs History of the
World, lib. 4.
cap. 2. sect. 18.

[1] Prov. 1. 19

5. 22.

11. 1.

21. 23.

23. 4.

13. 11.

Exek. 7. 13

[3] Acts 5. 3

[4] 1 Tim. 3.

6. 7

[5] 2 Tim. 2.

16

[6] 1 Pet. 5. 8

[7] Pro. 1. 3. 2.

[8] Eph. 5. 5

[9] Luk. 12. 21

1 Tim. 6. 9

Prov. 23. 20

Jer. 7. 19

[10] Prov. 15

16

16. 8.

[11] Psalm 4.

[12] 1 Thes. 3.

6

Hof. 4. 2

[13] Tit. 1. 16

[14] John 8.

44

[15] Heb. 13.

5

2 Pet. 2. 3

immediately possess themselves of the whole Island : Many, many a covetous *Tradesman* receiveth just such [2] a Coffin into his shop : from out of a *gracelesse* good will unto himself, he welcometh *false measures, false weights, false wares, false accompts* with all the security that may be : But, note the event : Wherewith this *Shop-keeper* deceiveth his Customers, therewith [3] the *Devil* [4] surprizeth this *Shop-keeper*, taketh [5] possession of his captived heart, and [6] slayeth his deluded soul. Alas, ill fareth the owner, whose *shop is the Devils* [7] *ware-house* : When once the Prince of darknesse playeth at *Sark*, a Soul may soon [8] acquit her self of the *Mansions in my Fathers House* : Every *unjust gain* [9] selleth heart and body, body and soul, grace and Glory, Heaven, and the God of Heaven for a *messe of the Supplanters pottage* : When it is too late, you will then be able to resolve your selves, who findeth least *trouble of heart*, the [10] *poor man* that is *righteous*, or the *rich man* [11] that is *fraudulent* : And yet (mercy, God!) What do most of our *Markets*, and *Faires* signifie, other then [12] *lying, and cheating*? Ah, how is the *Prince of this world* pleased to see many, who vote themselves [13] *Christians*, as very *liars* as [14] himself : *Judas* is not the [15] only *Disciple* who selleth *Jesus Christ* for a piece

of

of money: But, had Judas peace, who sold his Master? neither shall ye: Full well are divers Faives among us kept upon Holydayes, for, pray all we can, you (that turn and wind moneys) will hardly keep [16] your selves unspotted of the world: your covetous practises winneſſe to your face, that ye doom [17] your hearts to trouble: Alas, alas, how can ye lay claim to the [18] Mansions in my Fathers House; so long as ye distrust God and his Christ? Beloved, rather make the fear [19] of your God, your wisdom; esteem the Spirit of Jesus Christ, your [20] only Rober: set a high value [21] upon the Mansions in my Fathers House; then [22] shall you be at peace with your own consciences; then shall you find, that Godlineſſe hath the [23] promise of this life; then shall this Gospel [24] say unto you, Let not your heart be troubled.

(16) James 1.

Eſay 8. 13

65. 16.

(17) Amos 9.

Prov. 12. 3

(18) John 14.

5. 44.

(19) 1st Cor. 8.

(20) Luke 16.

(21) 1 Per. 1.

(22) Acts 24.

(23) 1 Tim. 4.

(24) Eſay 26.

3

5

Of all Christi-

fians.

(1) Rom. 8. 1

2 Cor. 1. 12

(2) Psalm 52.

(3) Eſay 50.

(4) Eccl. 1. 8

(5) Mat. 19. 24

Fifthly: This, Let not, condemneth every Soul, which at any time [1] omitteth any Duty; every person who, in performing any Duty, maketh not [2] his God his Rest; every Christian which [3] rolleth not — But, as easily may I cramb all Homers Ithads into a nut shell, as [4] repeat all the troubles of a neglected heart in one breath: Yea, as soon may I force a Camel [5] back through the eye of a Needle,

- (6) Gal. 6.1
 (7) 2 Tim. 4.2
 Ezek. 3. 26
 (8) Joh. 14.1

- (9) Pro. 12.17
 15. 31.
 12. 1.

2

Matter of instruction.
 (1) Page 2.

- (2) 1 Joh. 5.4

- (1) See page 6

I

- Occasion.
 (1) Luke 12. 24
 (2) 24. 21
 Acts 1. 6.
 (3) Luke 22. 24

as remove [6] offences meerly by finding fault; The end of rebuke, is [7] to correct: I passe therefore from these [8] troubles of heart, unto a faith in the living God; I proceed from what our Saviour (here) prohibiteth, unto what he (next) enjoyneth: Dearly beloved, you will, now at the last, escape reproofs, if [9] without further troubles of heart, you receive instruction.

I told you, from the (1) beginning, that this reasonable Precept, *Believe in God, believe also in me*, was cloathed with Evangelical instructions; It is so: Take the words (2) absolutely, and they are our instruction; they teach us, that, *believe in God, believe in Christ*, we must: but, consider them as opposed against the distractions of the Disciples hearts, you will then learn, that *This (2) is the victory which overcometh all our troubles, even our faith.*

How great a comfort faith is against the greatest troubles of mind, will appear from the (1) various occasions of this Text.

One was (1) ambition disappointed: The hearts of these Disciples had been troubled with worldly interests: They had (2) dreamed hitherto, of glorious preferments upon earth: they had been (3) striving which of them should sit nearest unto their enthroned

throned Lord ; I say, these Disciples, although they (4) knew Jesus as the Son of God, yet (not [5] knowing the Scriptures) they aimed at worldly greatness; they, as yet fancied, that, (6) Surely Christ would, in good time, reign gloriously upon earth : To follow this (to them [7] known, to others [8] unknown) King of the Jews, they had (9) forsaken all, and, in so doing, they had (10) promised unto themselves no small advancement. Now, when they (11) learn that God would straightway glorifie their long attended Master, not with Thrones, but with Thorns ; not with a royal Diadem, but by (12) sufferings : when they, in stead of seeing Christ restore the Kingdom unto Israel ; hear him (12) contriving his departure out of this world ; when, instead of being exalted by their Lord, they must by him be (13) shortly left at a losse ; this was unto them a consternation of spirit ; the failing of this their long expectation made their (14) heart sick ; this, this was one reason why our Saviour mindeth them, to their comfort, ye believe in God.

Secondly, Whereas these were they which, of all men, had (1) continued with Christ in his Temptations ; Christ now twitteth them; how, of them, one should (2) betray him, another should (3) deny him, all should (4) forsake him ; These were (25) hard

Hh

sayings :

- (4) Mat. 16.
John 6. 69
(5) 20. 9
(6) Matth. 20.
21
Mark 9. 34
Acts 1. 6
(7) Mat. 2. 2
(8) 27. 11
(9) Mark 10.
28, 30
(10) Mat. 20.
21
Luke 22. 29
(11) John 13.
31
(12) Mat. 16.
21
John 13. 1. 33
14. 2.
(13) 13. 36,
37
(14) Pro. 13.
12
2
Occasion.
(1) Luke 22.
28
(2) John 13.
21
(3) 38.
(4) Mat. 26. 31
(5) Mar. 8. 38
Rev. 21. 8

[6] Mat. 26.

22

sayings : Their *weak Master* had deserved no such *uncomely neglects* from them : And now, long at last, that He should passe so *hard a censure* upon them ! full ill (6) could their *ingenuous spirits* brook these *black imputations* : this (you see) was another occasion of their sorrows ; another cause why Jesus Christ encourageth them to *believe*, as in God, so, in Himself.

3

Occasion.

(1) Erasmus.

Manolat.

Janſen, in locum.

(2) Luke 22.

36

(3) John 13.

21

Thirdly, The Scene was now (1) *Tragical* ; a *forsaking*, a *denying*, a *betraying* of Christ could boad no good : What the *issue* might be who could tell ? if he who hath no *Sword*, is by the Patient Jesus (2) *armed to buy one*, matters must necessarily threaten some evill ; *Jesus himself* was (3) *troubled in Spirit* ; well, therefore might his *Disciples* be affrighted : That a third reason of this *consolation* ; *Ye believe in God*,

4

Occasion.

(1) Leonius,

Eubym.

Theodor. Mopsuest. &c. in locum.

(2) Joh. 2. 25

(3) Mat. 24.

35

(4) 26. 35.

(5) Joh. 13. 20

(6) Mat. 20. 23

(7) Mar. 14. 11

(8) 26.

Fourthly, (1) They were not now (2) to learn, that, *their Master* could certainly *divine* ; If *Jesus* spake it, they might (3) *believe* it : for a while (4) *flatter themselves* they might, but, on second thoughts, their hearts might well *mis-give* them : Their eyes had already seen *Judas* turning himself into (5) a *Traytor* : what was (6) *foretold* of *Judas*, that *Judas* was now (7) *perpetrating* ; By the same rule, what was (8) *presaged* of them, that they

also

also should (9) too soon be guilty of : Or be it, that Judas had aforetime (10) been false, Peter he had persevered; None more (11) zealous, yea none more (12) daring then was Peter; neverthelesse, Simon Peter he had his (13) doom: Now, if Simon Peter could not stand, well might they expect to fall: The Devil had already been busie with (14) Cephas; should Satan sift them (15) as wheat too; they, alas, would soon appear but (16) chaffe. Fear whispered unto them, what dastards (for ought any courage they had) they would make of themselves: Guilt, shame, unmanlikenesse, were (17) already at their heels: That a fourth circumstance wherefore our Saviour here useth this supporting Instruction, As ye believe in God, believe also in me.

In the next place, if the young Prophets sought so unreasonably after [1] the late Head of their Colledge; loth, very loth might these Disciples be, to think of parting with [2] their dear Lord and Master: As yet, they walked more by sight, then by faith; although they knew Christ as [3] a Son of God, they knew him after the [4] flesh too: He had affectionately [5] gathered them under his [6] wings, and it was warm [7] being there: A Master so meek, so mercifull, so tender-hearted, so endearing, so communicative, so infinitely knowing, so mi-

(9) Mat. 26.

56

(10) 8.

(11) John 6.

68

(12) Mat. 14.

29

(13) John 13.

38

(14) Luke 22.

32

(15) 31.

(16) Mat. 3.

12

Jer. 23. 28

(17) Mark 14.

50

John 13. 28

18. 8.

5
Occasion.

(1) 2 Kings 1.

17

(2) GORVAN.
TITIVUS. MILDONAT. JANS-
NIUS in locum.

(3) John 6. 49

(4) Mat. 16.

23

(5) John 15.

16

(6) Mat. 23.

37

(7) John 14.

20

(8) Mat. 16.

22

John 14. 5

(9) 6. 68.

Acts 20. 38

(10) John 13.

33, 36

14. 5. 8.

(11) Mat. 9.

15

(12) Gen. 42.

36

raculously Powerfull ; Wo [8] were it with them, should they part with such a Teacher ! No living for them, but, at the Son of Gods [9] elbowe : Now to hear this their dear Lord talk *thm* of leaving of them, of going away, of going away they could not [10] imagine whether ; This a fifth grief of mind ; it the Bridegroom was [11] upon going, the children of the Bride-chamber could not [12] chuse but mourn : they had no patience (they) to hear of *Jesus Christs* departure ; This I reckon a fifth Argument why they were solaced : Believe in God, believe also in me.

6

Occasion.

(1) John 13. 1

Matth. 26. 2

(2) 16. 21.

Mark 9. 31

(3) John 16.

33

(4) Beda, Au-

guſt. &c. in

locum.

(5) Luke 23.

31

(6) Mat. 10.

24

John 15. 20

(7) 16. 2.

Again, The hour was now almost [1] come, wherein the Son of Man must be crucified : A long time had been [2] spent in preparing these Apostles for this tryal ; It had been as warily, as frequently hinted unto them, that Christ should suffer many things in Jerusalem, and should after that, suffer death it self : Wherefore, as [3] anon he animateth them : Be of good chear (in the world ye shall find trouble, but, be of good chear) so he now comforteth them, Let not your heart be troubled : quasi [4] ye are already startled at late events ; but, worse evils are yet to come : if malice be hot [5] against a green tree, it will be set on fire against the dry branches : You my servants will be more [6] despitefully persecuted then (am I) your Master : whoſoever killeth you, will [7] think he doth

doth his God good service ; but , even then when my sufferings shall portend yours, Let not your heart be troubled, neither be ye [8] dismayed ; but , believe in God, believe also in me.

(8) 14. 27.

Lastly, When ye shall take more thought for me then for your selves ; When ye shall [1] see me delivered up into the hand of [2] sinners, viz. of inveterate , and most implacable Adversaries : when ye shall see me numbred among Transgressours, condemned [3] contrary to Law ; when ye shall see me nailed [4] to the Crosse ; lifted up [5] upon the Crosse , and by [6] unjust hands [7] crucified , crucified even unto death ; to a death as [8] reproachful as languishing, as languishing as painfull, then weep [9] not for me, then let not your heart be troubled, no not for my sake ; but, let this be your refuge, Believe in God, believe also in me.

7
Occasion.

(1) Rupertus
in locum, ut
& G. o. i. v. s.

(2) Mat. 26.

45

(3) Luke 23.

42 14

(4) John 20.

25

(5) 3-14

(6) Acts 2. 23

(7) Phil. 2. 8

(8) Heb. 12. 2

(9) Luke 23.

28

Thus , from the seven-fold coherence of these words ; from their foregoing and following Context , very evident it is, that , our greatest [1] comfort against our greatest discomforts ; is, faith, Faith rolleth away every stone which presseth heavily upon us ; to believe in God, to believe in Christ, this is life, life more abundant.

(1) 1 John 5.

4

Object. If it be so, why am I thus ? If Faith hath a power so sovereign to expell all troubles,

Object.

troubles, why? yea, why are believing hearts so often troubled?

Ans^w. 1.

(1) 2 Cor. 4. 8

Ans^w. 1. They are troubled on every side, but [1] not distressed; perplexed they are, but not altogether without help; cast down, but not forsaken.

Ans^w. 2.

(1) 2 Cor. 4.
11, 13

(2) 1 Thes. 5.
8

Ans^w. 2. All men have not faith; Many Professors there are, but, few believers, I wils: The faith of most Christians is a faith of their own forging; not this spirit [1] of faith here in my Text, viz. That which guardeth every blow from off the heart, must be a [2] breast-plate of faith and love, and of this breast plate, the generality of Believers, (for Believers they seem unto others, and Believers they seem unto themselves) I say, of this breast-plate of Salvation the generality of Believers are utterly frustrated; ~~as~~

(1) St. Augu-
stin. de Civitate
dei. lib. 1. cap. 7

Mat. 5. 45.

~~It~~, Most true is that of Saint Augustine, It seemeth good, saith (1] he, It seemeth good unto the Almighty Providence, to prepare such Blisse in the world to come, as the just only shall enjoy, and not the unjust; and such torments, as the unjust only shall feel, and not the just: but, as for things temporal, these the divine providence distributeth both to the just, and unjust, viz. that temporal blessings may not be too vehemently desired: loe, even the wicked are sometimes happy in this world: again, that worldly evils may not be too much avoyded, e-
ven,

ven, the dearest of Gods children are sometimes afflicted in this world. Beloved, hence, hence it is, that [2] All things come alike to all; that, both adversity and prosperity seem promiscuously common to him that [3] sacrificeth, and to him that sacrificeth not; to the clean, and to the unclean; to the righteous, and to the wicked: In the mean while, as I have already [4] argued at large; Look how much unbelief reigneth in the heart, so much the heart is troubled.

I say, Whether one be prosperous in his sinfulness, like [1] Jeroboam; Or, whether the more he trespass, the more he be distressed, like [2] Ahaz; Or, whether he do that which is right, but not with a perfect heart, like [3] Amaziah; Or, whether, though he end in the Spirit, he begins in the flesh, like [4] Manasseh; still, still the heart, while a heart of unbelief, must necessarily be troubled.

First, View sinners who are not [1] in trouble like other men, sinners who are compassed about with pride [2] as with a chain, who [3] speak loftily, and set [4] their mouth against the Heavens: These Asses are thus pampered with provender, that they may bear such burdens [5] as might possibly cumber and divert the Church in her pilgrimage; While sound Believers spend their time and thoughts upon things spiri-

(2) Eccl. 9. 2

(3) ibid.

(4) viz. from page 57. forwards.

(1) 1 King. 12

(2) 2 Chron. 28. 22

(3) 25. 2.

(4) 33. 12.

[1] Psal. 73. 5

[2] 6.

[3] 8.

[4] 9.

[5] Deut. 6.

10, 11

7. 22.

1 Kings 9. 11

Ezay 45. 14

Prov. 21. 18

compared with

Ezay 43. 3.

[6] 10. 7.

[7] Joh 9. 37

Esay 49. 22, 23

2 Chro. 36. 22

Ezra 1. 7, 8

Esay 44. 28

45. 1.

[8] Ezek. 19.

18, 19

38. 11, 12, 5.

30. 4, 5

[9] Esay 10. 5

Psaln 17. 13

Judges 2. 22.

[10] 3. 1.

Phil. 2. 15

[11] Pro. 1. 31

Eccles. 8. 11

[12] Exod. 5. 2

Prov. 30. 9

[13] Zeph. 1.

12

[14] Psaln 73.

11

[15] Deut. 32.

20

Jerem. 7. 19

[16] 2 Sam.

18. 32

spiritual, * these Unbelievers (though no thanks to them, for they [6] mean not so) drudge for their service in the affairs of this World; just, as *Indians dig Gold, and Christians traffique with it* : I say, notorious sinners are permitted to wax fat, and well-liking, that they may be like [7] *bewers of wood, and drawers of water for the Lords Congregation*; Or, it may be, God suffereth some of them to prosper that they may be the [8] *overthrow of others*, as Judges retrieve one malefactor that he may be the *Executioner of his fellows*; Or, God suffereth them to flourish, and branch forth, that he may use them as [9] *Rods for the correction of his Children*; Or, as *Tryals* [10] to let the world see that the prosperity of evil-doers, cannot allure Gods servants unto wickednesse: Neverthelesse, while these prosper in the world, settle upon the lees, are at ease in Zion, dwell carelessly, and blesse themselves in their abundance, while they have more then heart can wish, (poor fools !) their present prosperity [11] threatneth their eternal destruction : Let them ask [12] *who is the Lord that we should obey him?* Let them say [13] *The Lord will do neither good or evil.* [14] *How doth God know? is there knowledge in the most High?* Lo, God hideth his face to see [15] *what their end will be,* to see, what falsehood they [16] *will work against their own life*; Let them alone saith [17] God,

[17] God, I will not reprove them, nor set before them the evils which they do; let them fill up the full measure of their iniquities, let them treasure up wrath against the day of my wrath; Beloved, the more these glory in their vanities, the more at the great and last day, will God exalt his Severity, his Wrath, and his Justice [18] upon them: Therefore, since they had rather be [19] captives to Satan, then made free [20] by Gods Spirit; let them glory in their choyce at Doomes-Day; when Satan shall accuse them, God will [21] laugh at them: Since they had rather be bond-slaves to the Prince of darknesse, then Heires to the Father of Lights, let them have their bellies full of pleasure; God can [22] live without their service, or good affection: Serve him they do and [23] shall, but against their wills; God will not be beholding to them for their obedience; nay, he will not honour them so much as to deigne to [24] punish them here; they shall not have the the [25] favour to be scourged; yea, they are not worth a whistling after; they forsake, forget, despise, and neglect God, and God hath as [26] light an esteem for them; he doth, but, will not, see them; he leaveth them to their own presumptions in a Glorious Neglect. Notwithstanding, they are rendred altogether inexcusable; for God meeteth them in their own [27] folly;

[17] Hof. 4. 7

Matth. 15. 14

13. 14.

[18] Pro. 16. 4

Rom. 9. 22. 17

2 Pet. 2. 9

[19] 1 Tim. 2.

26

[20] John 8.

32, 36

Rom. 6. 18, 22

8. 2.

1 Cor. 7. 22

[21] Psal. 2. 4

37. 13.

59. 8.

Prov. 1. 26.

[22] Psal. 50. 8,

12, 13, 22

Job 21. 1, 3

Tr. 3. 5

Ephes. 2. 9

Job 35. 6, 7

[23] Isa. 66. 2

60. 12.

43. 13.

44. 24.

Ephes. 1. 11

Exod. 18. 11

Psal. 72. 11

1 Chro. 29. 14

Nehem. 9. 6

Prov. 16. 4

Psal. 135. 6

Rom. 11. 36

[24] Esay 1. 5

Hof. 4. 14

Esay 57. 17

[25] Hof. 4. 17

Heb. 12. 6, 7

[26] 1 Sam.

2. 30

[27] Hof. 8. 11

- a *whelp* of *Lilly* they request, and a *whelp* of *Lilly* is given them; They desire no other *portion* then in this life, and in this life their [28] *portion* they shall have: God oweth them no such *patience*, no such [29] *goodnesse*; yet, let them partake of either; let the Church see whether Gods long-suffering will indeed lead the world to *Repentance*, and make men wise for their *later end*; They can have no pretence that God is [30] a *hard Master*, for he is *before-hand* with them in his *wages*; all [31] that they are, or have, they receive from him, and from him only: They cannot say, but that a *Lord* who is is so *liberal* unto them while they continue [32] *enemies*; and rebellious, might prove a *favourable Benefactor* unto them, would they once undertake his Service: God *inviseth* them from earth to Heaven by his bounty: Surely, He who [33] can afford such abundance of all outward blessings unto these *Sons of Belial*, hath *unsearchable Riches* in store for his *adopted children*: Yea, God *drappeth* these prosperous sinners with the *corde* of a *man*, he would (if they would themselves) *overcome* them with [34] *kindnesse*, he would by *temporal mercies* [35] *encourage* them to taste of *spiritual*; now, if *Jesurum* [36] therefore *kick* because he *maxeth fat*; if he *scorn* [37] *Heaven*, because he hath the world at will; if he *disclaim* [38] the *breath* of the *Almighty*
- [28] Psalm 17. 14
[29] Rom. 2. 4
[30] Math. 25. 24
Zeph. 3. 5
[31] Eley 66. 2
Rom. 11. 36
Acts 17. 28
[32] Mat. 5. 49
Zeph. 3. 5, 17
Psalm 31. 19
Acts 14. 17
Psalm 132. 15.
16
[33] 1 Tim. 9. 27
Psalm 75. 6
Deut. 8. 18
Psalm 52. 9
Joel 2. 23
compared with
Deut. 32. 2
[34] Psalm 73. 12
Rom. 2. 4
Eley 55. 10
[35] John 1. 50
Jerem. 5. 24
[36] Deut. 32. 15
[37] Psalm 49. 6
62. 10. 1
52. 7
[38] Job 33. 4
12. 10.
Acts 17. 28

mighty, because by the help of the Almighty he *lives, breaths, and hath his very being*; if the more good God giveth him, the more [39] ungodly he maketh himself; is it possible, that this wretch should have no trouble of heart? I tell you, it is [40] impossible: Since *nothing* [41] *can satisfy the heart of man under that God who made mans heart*, it is impossible, that any heart which despiseth God [42] can rest satisfied: A prosperous sinner hath [43] *all that heart can wish*; true, but, the trouble of his heart is, his heart is [44] *a meer slave to his own unruly passions*; He *liveth at* [45] *ease* (you will say) yea, but he [46] *wearieth himself to work wickedness*: There is no end of his Riches; true, but either his [47] *covetous mind abideth unsatiable*, or else his *prodigal soul knoweth not how to* [48] *abound*; No marvel then, if the heart of prosperous sinners be troubled; for their very prosperity [49] is their *destruction*; give Alexander more worlds to conquer, or he [50] will weep (poor soul!) The rich, God sendeth [51] *empty away*: Prosperous sinners [52] *lust and have not*; they *have*, and yet they *lust*: They are just like [53] *our children in coats, then, most forward, then most unquiet, when least under tuition*: Give a Child his self-will, and the whole house is too little to hold him; just so, let an ungodly wretch

- [39] Phil. 3.
19
Psalm 62. 10.
11
[40] Eccles. 1.
14
[41] Psalm
16. 2
compared with
Psalm 61. 5.
6, 7
[42] Job 22.
21
Esay 48. 22
compared with
Rom. 8. 9. and
with Gen. 17. 1
[43] Psalm
73. 7
[44] 14. 3
2 Tim. 3. 4
Rom. 1. 31
Col. 3. 5
Gal. 5. 24
[45] Zech. 1.
15
Amos 6. 1
[46] Jer. 9. 5
[47] *Crescit amor nummi
quantum ipsa
pecunia crescit.*
[48] Phil. 4. 12
[49] Pro. 1. 32
[50] *Astut
infelix angusto
limine mundi.*
[51] Isa. 29. 8
[52] Jam. 4. 2
[53] Pro. 2. 15
compared with
Job 5. 13, and
with Pro. 21. 8
16. 27.

[54] 1 Cor.

11.7, 14

[55] Vides

convivium peccatoris; interroga ejus conscientiam; Nonne gravius omnibus facit sepulchris? Intueris

laetitia ejus,

& solubritatem

miraris corporis,

filiorum at-

que opum abund-

antiam: in-

trospice ulcera

& tubercula ani-

mae ejus. Am-

bros. offit. l. r.

c. 12.

[56] Si dicam

jucunditas; in-

cipit homini oc-

currere talis ju-

cunditas qualem

solet habere in

poculis, in pran-

diis, in avaritiis,

in honoribus se-

culis. Extolun-

tur enim homi-

nes, & laetitia

quidam insani-

unt: sed non

est gaudere im-

piis, dicit Domi-

nus. Augustin.

[57] 2 Tim.

4. 2

[58] Rom. 2.

15

[59] 1 John

3. 20

blesse himself in the jollity of his ignorance, in the madnesse of his Riot, in the beastlinesse of a carnal life; or in the pomp and vanity of a sinful world, and he turneth every whit as (54) monstrous as the peri-wiggs of hair which many Ruffians now adayes affect to trouble their heads; and hide their shoulders with. Foolish creature, he is troublesome to [55] himself; so phantastical, that what apish apparel to shackle himself with he consulteth his Taylors folly; so luxuriously, that of what Dish to eat, of what Wine to quaffe, neither his gluttony, nor his drunkennesse can resolve him: Passe time he would; but cannot sleep at night till he hath determined what needlesse sport shall rob him of the morrow; Mind him of his wealth, and unlesse he may insult, oppresse, covet, or fool away, as well his Revenues, as his health, Reputation and Time, he is no body (as he [56] thinketh.) To conclude, well may the heart of a prosperous sinner be troubled, since Pride swelleth and paineth him; Idlenesse distracteth & wearieth him; Worldlymindednesse cloyeth and choaketh him; alas, he is sick of himself; his heart is troubled meerly for want of troubles; and yet let him know, though all the flames of Hell heat that iron hot [57] wherewith he seareth his shipwrecked conscience, though his conscience wax so [58] unnatural that it neglect to accuse for particular sins; yet, in the general, his heart [59] condemneth him;

him; he hath within himself the sentence of death eternal; no favour he *deserveth*, and none he *expecteth*; I say, the expectation of the wicked is [60] *wrath*, wrath to come: and, even in this sense, his heart is troubled; I say, as the Spirit of God witnesseth [61] unto the Believer that he is [62] *sealed unto the day of Redemption*; so the Spirit of wickednesse witnesseth unto him who doeth despite unto the Spirit of Grace, that he hath [63] *rejected God unto his own everlasting destruction*.

Secondly, *If no sin, saith (1) St. Augustine, If no sin were openly punished in this world, the Divine Justice would not be believed.* Beloved, this is one reason why the same God, who passeth by some fool-hardy Unbelievers with a (2) *severe neglect*, maketh other Unbelievers daily (3) *examples of his displeasure*: As the Almighty fatteneth some Bulls of Basan against his last (4) *slaughter*: As by way of stratagem, the Lord of Hosts (5) *permitteth some Rebels to march* (6) *securely over the very pit of Hell it self ere ever he set fire unto his* (7) *train of Gun-powder*; As the indignation of the provoked God doth in (8) *mere wrath forbear till Doomes-day before he punish some*; so he walketh as contrary unto others as (9) *they walk contrary unto him*: He giveth them to

un-

[60] Pro. 11. 23

[61] Rom. 8. 16

2 Cor. 1. 22 5. 5.

[62] Ephes. 4. 30

[63] Jer. 7. 19 John 3. 18. 36

Heb. 10. 27

[1] St. Augustine, *de Civitate dei*, lib. 1. cap. 7.

[2] Jer. 2. 19

[3] Ezek. 30. 16

[4] Zeph. 3. 8

[5] 1 Kings 22. 22

1 Pet. 2. 9

[6] Psalm 73. 43

[7] 9. 17.

[8] Hof. 4. 17

Matth. 15. 14

[9] Levit. 26. 23, 24.

40. 41.

Esay 28. 19

(10) Num. 32.

(11) Psalm

49. 5

(12) Deut.

29. 19, 30. 31

(13) Ezek. 5. 8

(14) (Pro. 13.

11

Psalm 33. 10

(15) Deut. 18.

20

(16) Efav 10.

16

I Sam. 26. 19

I Kings 11.

14, 23

compared with

Prov. 16. 7

(17) Jer. 25. 7

(18) Levit. 26.

19

(19) 39.

(20) Num. 14.

43

(21) Lev. 16.

36

understand, that every Creature is ready to *avenge their Creators quarrel* against them, if he once speak the word : If God saith, (10) *Surely your iniquities shall find you out*, full soon shall the iniquities of their heels (11) *overtake them* : All the *worldly wisdom* sinners upon earth have, shall not (12) *out-wit* Gods all-seeing Justice : and, if God so please, the world shall (13) *be made to know it*. If God see cause to (14) *punish* such a person with *scarcity*, in vain shall the *Defrauder, Oppressor, or Thief* heap up unjust gains ; If God cast but half (15) *an eye* upon his Babel, in vain doth the Worldling build high comforts upon his sandy Foundation : If God (16) *stir up the Spirit* of his Prince, of his Kinred, of his Family, of his truest Friends against him, in vain doth the man-pleaser *trust in the arm of flesh* : No marvel then, if the *recompence of vanity* be *vexation of spirit* ; no wonder, if they that *sow the wind, reap the whirlwind* ; if they who *provoke God, provoke him* (17) *to their own hurt* : Every affliction which exerciseth a gracious Soul is *grievous for the present*, how much more judgement for sin, as judgement : If God (18) *break the pride of mans power*, man shall soon (19) *pine away in his iniquity* : If when sinners turn from the Lord, the Lord will not (20) *be with them* ; the sound of a shaken leaf shall (21) *chase*

chale them : To the impenitent sinner God can, if it suit with his glory, make every expected Refuge *pricks in the eyes, and thorns in the side* : He can, so often as pleaseth, both (23) appoint terrour, and cause sorrow : Foolish persons are plagued (24) by reason of their offences. Now, if God will by his temporal judgements (25) magnifie himself, and sanctifie himself, that he may be (26) known in the eyes of the Nations, there is nothing more natural then that he who suffereth for his sins should finde (27) trouble of heart : *Let his heart be troubled.*

[23] Levit. 26.

[24] Psalm 107. 17

[25] Ezek. 38. 23

[26] 39. 23

[27] Psalm 39. 11

Thirdly, Who so doth what is Right, but not with an upright mind, hath a mind to be troubled : If Machiavel hath the policy to attain not *vertue it self*, but the appearance of vertue, I rather pity thed envy him; fool that he is, while he fancieth the exercise of Vertue burdensom, but the credit of it beneficial, he is a contradiction unto himself; Pusillanimity [1] not discretion drave him upon these shifts : Where the heart is divided, it is [2] forthwith found faulty even unto it self : Reason telleth us, that, in one and the same bosome a [3] heart and a heart can never agree together : if the double-minded man be unstable [4] in all his wayes, it is impossible his thoughts should be stablished : He hath

[1] Omnis compositio indigenia cuiusdam videtur esse participes.

[2] Hof. 10. 2

[3] Psal. 12. 2

[4] James 1. 8

[5] 2 Petr. 3.
17

[6] — *Magis
ingenue Periboni-*
nius —

[7] *Suasit jam
olim Valla hy-*
pocritam Latine
reddendum esse
bisitorum.
Sculter. in
Matth. 6. 5

[8] Gal. 1. 13

[9] *Séque no-*
num clamat can-
samque caput-
que malorum.
1 John 3. 20

[10] Pro. 14. 6

[11] *Inuita*
Minerva; for —
ignoti nulla cu-
pido.

hath no [5] *stedfastnesse* of his own, and must therefore expect to continue unsetled; Besides, The Hypocrites attempt is, of all undertakings, the most *irksome*; The *behaviour* of other persons, is, [-6] like their Apparel, *suitable* and *habitual*; but, this mans carriage, is, like that of a [7] Stage-player, therefore *forced* because *mimical*. Again, He can never enjoy his freedom, who walketh in a *disguise*; for while he so walketh, he ever and anon feareth to be *discovered*; and moreover, most equal it is, that he should have vexation enough and enough, who had rather *please* [8] man, then God: Such a man, his Conscience [9] *accuseth* him, because he *wittingly seemeth, what he is not*; and again, the same conscience *condemneth* him, because he *seemeth not, what he is*. Once more; Whoso would bear the world in hand, that he *hateth what he vehemently loveth*, and that he *loveth what he vehemently hateth*, may well complain of trouble of heart, for he is his own Tormentor. Knowledge [10] is *easy* to him that *understandeth*; and unto him who, like his God, affecteth *plain-dealing* and *fai:hsfulness*, sincerity is pleasant; but oh, the *Unknownesse* of an hypocritical conversation! To *forbear sin*, not out of *conscience*, but, out of *craft*; to *perform duties*, not out of *obedience*, but, out of *subtilty*; to *force*: [11] ones self upon *mock-reading*,
mock-

mock-hearing, mock-praying, mock-praising, &c. I say, to be religious *meerly* for profit, or ostentation; to walk [12] (as it were) *spiritually* on a carnal accompt; to profess a form of that godlineſſe, which the Soul naturally abhorreth; to boast of heaven, and dread hell; to pretend a love toward God, and to [13] wish (in the mean while) that there were no God; these, these are servitudes which the Devil himself was never subjected unto! Hell is ignorant of these torments! The Hypocrite is so very a fool, that he thinketh to out-wit the only wise God. I conclude therefore, that until he [14] at length convince his understanding, that God is infinitely wiser then He, it can be no marvel if his pragmatistical heart be troubled.

Lastly, Sometimes the wise and gracious God doth (1.) humble, soften, and prepare [at least, he would humble, soften, and prepare] a soul for grace, by giving unto it a sorrow of heart first, whether (2) the person were formerly as prosperous as prophane, or as unprosperous as hypocritical. Manasses (3) was stormed from a spirit of divination unto a spirit of bondage, from a spirit of bondage unto a spirit of liberty; Thus, if the heart of unbelief be not in justice troubled, that trouble may (4) fit it for destruction; it is in mercy troubled, that troubles may fit it for conversion. What

K k

our

(12) Ἰπποκρίτης
ἀδύνατος.
Arist. Ethic.

(13) To him that would not depart from iniquity, the name of Christ must needs be terrible; nor can he who serveth divers lusts, serve God in sincerity, and with hopes of acceptance.

(14) Ut domesticus homo, Deus quariatur. Aug. Tom. 10. Sermon. 4. de verbis Domini.

(1) Eſay 1. 5
Jer. 10. 24

(2) Κοινωνία
τῆς ἀρετῆς, ἢ
δαρδὸς ἀρετῆς.
Plato.

(3) 2 Kings
21. 6
2 Chron. 33.

12, 13, 19
compared with
the prayer of
Manasses.

(4) Rom. 9. 17,
12.

(5) John 13. 7

(6) Rom. 9. 18

(7) 1 Sam. 2. 3

Quem locum, de

divin's cogita-

tionibus à propo-

sito nunquam

deficientibus,

intelligent

Tho. Mor. Sym-

mach. Vatabl.

C. Jan. Pagnin.

Figu. de Men-

dora.

(8) Acts 2. 23

(9) Gen. 18.

14

(10) Hoc enim

est proprium Dei

potentis ac veri,

inexorata bene-

ficia præbere.

Aristobius ad-

vers. Genes,

lib. 3.

(11) Psalm

119. 67

(12) Isr. 26. 9

(13) Eccl. 7. 3

(14) 1 Cor.

11. 32

(15) Hof. 5. 15

10. 12

(16) 1 Kings

19. 12

(17) Acts 2

2. 4

(18) Jonah 1. 4

(19) Thun-

our Lord doth, that we know not now, but here-
 after (5) we shall know; He who hath
 mercy upon whom he will, and (6) hardneth
 whom he will, weigheth (7) actions: He,
 at this present, provideth for the future;
 storeth up sometimes vengeance, sometimes
 mercies: decreeth that before all worlds,
 which either his severity or his loving kind-
 nesse determineth to accomplish in (8)
 dayes yet to come. Sirs, is any thing (9)
 too hard for God? Such, yea such is the un-
 searchable goodnesse of the most High, that
 the self-same prosperities, the self-same ad-
 versities which formerly hardened, may (10)
 henceforward affect, and melt. Chyrurgeans
 first purge the body, and that done, salve the
 lanced Ulcer: Before I was afflicted, I
 (11) went astray. If thou Lord sayest A-
 MEN, when thy judgements are in the earth, the
 (12) Inhabitants of the world learn Righte-
 ousnesse: Where thou ordainest peace, there
 (13) By the sadnesse of the countenance the
 heart is made better: By providence, high
 winds blow up (14) seasonable rains, and
 waters of affliction soften (15) fallow grounds.
 Whirl-winds, Earthquakes, and fire (these)
 these may be the immediate Trompeters (16)
 of a small still voyce: If mighty rustings as-
 tonish; anon, may follow a (17) ma-
 nifestation of the holy Ghost: Jonah had cause
 to blesse God, that ever the Seas were (18)
 so unquiet; and, before the Lam came, came
 (19) Thun-

(19) Thunder. True , vexation of Spirit doth (20) in no wise preface grace; a forerunner of it, it (21) may be : First, that which is natural, afterward that which is (22) spiritual: Where worldly sorrow worketh death, there (23) godly sorrow may work repentance unto salvation: Pinch a man soundly in his sleep , it is a marvail if he (24) awaken not from his hypocrisies unto Righteousnesse : Would we understand it, the language of every trouble doth most plainly tell us, that, This is the (25) will of God, even our Sanctification : Ah, my Beloved, instead of quarrelling at the trouble of your hearts , examine (26) your selves whether ye be in the faith : Know , one main cause why multitudes who snatch up a form of godlinesse, have no victory at all over their troubles, is, They have (27) no trust in God, no trust in Christ ; a dead faith (28) they swallow down; a (29) lively faith they never yet obtained. Sorry, sorry I am to pronounce it, Of them who (30) name the Name of Christ, exceeding few depart (31) from themselves to Him ; They are (most of them) saplesse branches, Christlesse Christians; nor is it any marvail at all, if every one who accepteth seeming faith instead of saving faith, gain no victory at all over the troubles of his heart.

- (19) Exod. 19.
26
(20) Pro. 1.
Psal. 107. 17
(21) 119. 71
(22) 1 Cor. 13.
46
(23) 2 Cor. 7.
10
(24) Psalm
50. 15
(25) Compare
1 Thes. 4. 3
with Prov. 3.
11. 12
Lament. 3. 33
Hos. 11. 10
Gal. 6. 8
1 Pet. 5. 10, &
2 Cor. 9. 8
(26) 13. 5
(27) Psalm
42. 5
(28) Such as
Mr. Eaton de-
scribeth.
(29) Such as
Mr. Baxter
requirerth.
See also his
Saints Rest.
Part. 3. Cap. 3.
Sect. 2.
(30) 2 Tim.
2. 19
(31) Acts 26.
18
Μαρτυρία ἐστὶν
ἐκ τοῦ Διαβό-
λου ὅτι οὐδὲν
ἔστιν ἐν τῷ
ἄνθρωπῳ.
Damascen.

Answ. 3.

(1) Esay 64.7
*Quid penna
 quæ caret usu?*
 (2) 2 Tim. 4.7

(3) Psalm 42.5
 See Dr. Sibbs
 Souls Conflict.
 Mr. Scudders
 Christian daily
 Walk, and Mr.
 Symonds his
 C. s., and Cure
 of a deserted
 Soul.

Mr. Youngs Vi-
 ctory of Pati-
 ence, and Joy
 in tribulation, by
 Phinces Fle-
 cher.

(4) Psal. 46.1
 (5) 62. 1, 5
 Francis L. Ve-
 rilam.

(6) Psalm 52.7
 118. 8, 9
 Prov. 10. 15
 14. 26
 Jerem. 9. 24
 17. 5

(7) Franc. L.
 Verulam,
 Psalm 34. 2

Answ. 3. As seeming faith gaineth no vi-
 ctory over real troubles; so true faith is then
 only [1] prevalent when stirred up, and
 exercised : Faith must [2] fight a good
 fight, if it will be victorious : Be Sampson ne-
 ver so stout, ere-soon shall the Philistims over-
 match him, if he betray his strength : David
 was strong in the Lord, and in the power of
 his might, and yet even Davids soul was dis-
 quieted within him until he [3] renewed his
 trust in God. These Disciples in my Text be-
 lieved ; neverthelesse, because they did not,
 as David did, encourage themselves in the Lord
 their God, you see how their heart was trou-
 bled : Had they foreseen the Mansions in my
 Fathers House ; had they believed in Jesus
 Christ as in their mighty Redeemer ; had
 they believed in God, as their [4] present
 help, they had, in all their troubles been more
 then Conquerors : A good sure friend is a bet-
 ter help at a pinch, then [5] all the stra-
 tagems and policies of a mans own wit. Your
 half-faced Christians lean upon Honor, Riches,
 Greatnesse, Friends, &c. as if these could
 succour them against distresses; but, it is bet-
 ter to [6] trust in the Lord, then to put con-
 fidence in all these together : Many were
 the Titles of the Emperour, but this one Title
 [7] King of France, distinctly answered un-
 to all them and more ; saving faith alone af-
 fordeth more and more solid comforts a-
 gainst

gainst all sorts of troubles at once, then all the advantages of this world can be able to supply against any one trouble : Jehovah [8] Shallum : a faith [9] springing from Christ, and ascending to Christ, overcometh all temptations, whether darted upon us by Satan, or heaped upon us from our own ignorances, sloath and corruptions ; or, brought upon us more immediately from the good Hand of our God. Brethren, a mans life consisteth [10] not in the things which he possesseth, but [11] in the life of faith. Dearly Beloved and longed for, my Joy, and Crown; would ye find comfort? would you find strong consolation? Loe ye here: Taste and see : Sirs, here is life, life more abundant: O all-sufficient God, O God and Father of Jesus Christ our Lord, In the multitude of my thoughts within me thy [12] comforts delight my Soul : I find here Comfort for the most desperate Caitiffe, and comfort for the broken Spirit: Comfort (I say) for the heart of unbelief; but, for the sound Believer, the Life of Comfort.

First, Comfort even for the heart of unbelief.

He that believeth not, is [1] condemned already, because he hath not believed in the Name of the only begotten Son of God : yea, but [as desperate a sinner as thou art] this is thy comfort, that the very circumstances of this one Text alone mind thee, invite thee, nay

(8) Judg. 6. 24
(9) See Triumph of faith, by Tho. Goodwin, and Capels Temptations.
Luke 12. 15

(10) Omnia cum seipso contat Deus, & omnia cum eo perdit aversus.
Beda Exo 3. 3. 7.
(11) See None but Christ, by Mr. Wall.

(12) Psalm 94. 19

3.
Of Comfort.

I.
Even for Unbelievers, viz. against their Unbelief.
[1] John 3. 18

[2] Esay 55.

7, 8, 9

Ezek. 18. 21, 22

may urge and constrain thee to believe in Jesus Christ as in [2] a Mediatour, ready to seek and save *even* thy lost Soul. Here are four *circumstances*, within the compasse of my Text, which do, in *Christ his stead*, beseech thee to be reconciled unto Him.

I

Circumstance.

[1] John 13:1

[2] Mat. 16. 21

compared with

John 13:21,

and 14. 1

(3) 1 John 2. 2

[4] Mar. 11.

28

[5] Acts 26. 18

[6] 1 Pet. 5. 1

[7] Matth. 25.

30

Jude 14.

Esay 30. 33.

2. 19.

[8] Rev. 21. 7.

[9] Dan 4. 27

Esay 30. 22.

[10] 55. 1

Revel. 22. 17

I Circumstance. The main occasion of all these troubles, which thou seest thus tumbling in here upon these Disciples, viz. Jesus Christs [1] being made an offering for sin: His hour was come: and it was [2] against the sad sight of his ineffable sufferings that He here engageth his Disciples, Let not your heart be troubled. Sinner, Bethink thy self: Jesus Christ his sufferings [3] are thy pardon. Come unto him, thou that art heavy laden [4] Christ will ease thee: Hate sin, that Christ [5] may pardon it: Did the Lord Christ suffer the death of his body, and the fierce wrath of his own Father, all to keep thee from Hell, and wilt thou again pawn thy Soul unto the Devil [6] for some trifling sin? Are fire and brimstone [7] and everlasting darknesse such flea-bitings? Are Peace and Glory and [8] everlasting Joy so contemptible, that whatsoever the Son of God hath suffered, should not at all concern thy soul? Cast off thy [9] sins, thine unpardonable sins: for, for Thee Christ dyed; Thy, Thy Soul, the Mercifull Jesus would pardon! Thurst [10] thirst after Righteousnesse; that

that Christ may impute it : Jesus Christ hath
[11] *born* thine iniquities; and wilt thou
pluck them from off His shoulders, to (a-
gain) place them upon thine own? Oh ra-
ther, set thy face toward Heaven; and look,
look up, upon [12] Him whom Thou hast pier-
ced : Let Christ but see once [13] of the
travel of his Soul, and He shall be satisfied,
and thou too. The Son of God dyed, and
dyed to save thee from thy sins. That is one
Inducement to force [14] thine heart of un-
belief, to seek the Lord while he may be found.

[11] Isa. 53. 4

[12] Zech. 12

10

[13] Psal. 53.

11

[14] Felix est
periculum ad
Deum confuge.

2. *Circumstance.* Although this was, or
was near upon, the same night wherein he was
betrayed, from the beginning of Chap. 13.
unto the end of Chap. 17. Christ taketh
much thought, not for his dying self, but for
his finfull Disciples. Sinner, it will not repent
him that He layed down his life for thy sake,
if, where He hath layed it down, there, thou
wouldest take it up : for thy preservation he
is solicitous, for his own he was not.

2

Circumstance.

3. *A third Circumstance.* Three other E-
vangelists, three other faithfull Pen-men Je-
sus Christ had of his most holy Gospel; but,
such a subject as this; This, the turning of
his bowels, the unbosoming of his loving Kind-
nesses ! so choicet a portion of the Gospel, as
is this, He peculiarly reserveth for his fittest
Pen man ! His bosome Evangelist, his beloved
Dis-

3

Circumstance.

(1) John 20.

31

4
Circumstance.

Disciple, his darling JOHN shall be the Author of this Evangelical Scripture; and (this) purposely, that, such a desperate Cautiffe, as thou hast been, may [1] believe, and conceive hopes.

4 Circumstance. The tender compassion of Christ Jesus over the present troubles of these Disciples hearts. Sinner, The heart which melteth to see a wound lanced, will never have the power to see a sword ripping up thine entrails. What troubles these Disciples here met with, were but only the troubles of this world; yet (see here) the swooning of Christs bowels! (Tell me) Would not Jesus Christ endure, that these should perplex their hearts; and will he take any pleasure in the eternal torments of thy lost Soul? (Believe it) the merciful Jesus doth not willingly afflict. To be gracious he waiteth; at thy death he aimeth not. Thy Spirit had long since failed before him, had not He forbore to strike. I tell thee, Thy case, thy state of unbelief, is so desperate, that, God deferreth his just anger unto the very last minute! He knoweth, shouldst Thou to Hell once, thou art (then) a lost man for ever: After death, no redemption. Thy sins are so great, that Christ would (if possible) forgive them: although thou imaginest not so. He would, if thou wouldst assent, heal all thy back-slidings, lest otherwise thy Soul, thy wretched Soul, should, unto all

all eternity be tormented; miserably tormented in Hell, in the nethermost Hell. If the Disciples afflictions move Christ unto compassion, know, the vengeance due unto thy sins pierceth his heart; Shouldest thou to Goale once, thou wouldest be sure to be condemned and executed; wherefore, ere ever thou art questioned for thy life, Thy Jesus would procure for thee the Kings pardon: nay, He hath procured it, and willeth thee to accept it upon the Kings terms. Sinner, if thou hast grace to believe any one of these Circumstances, these Circumstances will be unto thee Life from the dead.

Secondly, Life of comfort for Believers.

First, against all worldly distresses, viz. Although the afflictions of the Righteous are [1] many, yet [2] think not that strange. True, [as A Child of God in the anguish of her spirit [3] replied unto her Minister] A sharp Visitation seemeth to signifie displeasure: but, Let not your heart be troubled; For

mon at the Funerals of Mrs. A. Child of Northwick Worcestershire.

First, The very same afflictions are [1] accomplished in your Brethren. No temptation can take you but such as is [2] common unto men, nay, unto Saints. Art thou afflicted?

L 1

ed?

For Believers.

I

Against worldly distresses.

[1] Psalm 34.

19

[2] 1 Pet. 4. 12

[3] Mr. G. C.

in his Epistle

before his Ser-

[1] Pet. 5. 9

[2] 1 Cor. 10. 13

Bonus quicquid

accidit ei, a quo

animo feret, Sen.

Epist. 7.

ed's *ansa*. So were Christ's chosen Disciples : yea! so was Jesus Christ Himself, even in the compassions of this very Text! His heart was troubled, then, when he said, *Let not your heart be troubled*; I say,

Secondly : So kind a Master, so loving a Brother is Jesus Christ, that he is [1] *ouched with a sense of our infirmities*. Who is *afflicted*, and he [2] *burneth not* : I say, *In all thine afflictions thy dearest Bridegroom is* [3] *afflicted with thee* : He, in this Text, forgot his own sufferings (although so near at hand!) that he might [4] *comfort his Disciples in these their troubles*.

Thirdly, The same Redeemer who *bringeth the trouble*, layeth this command, *Let not your heart be troubled* : Be ye sure now, He who [1] *will not give way* that thy heart should be any whit troubled at all, will, in due time, remove what He Himself disliketh. If thy Plaster [2] *hurt*, it shall be taken off, and that quickly : Or ever he find out a temptation for thee, he will out a way for thy [3] *temptations escape*, rather than thy heart should be over-much troubled. What thou *canst not* [4] *well bear*, shall never burden thy feeble shoulders.

Fourthly,

[1] Heb. 4. 15

[2] 2 Cor. 11.

29

[3] Efav 63. 9

[4] Dr. Sibb

Sermon on

John 14. 1

[1] John 14. 1

Efav 54. 5, 7, 8

47. 1, 2

Jerem. 31. 20

Hof. 11. 8, 9

[2] Rom. 8. 28

Phil. 3. 21

[3] 1 Cor. 10.

13

[4] Heb. 7. 25

Matth. 11. 30

12. 20

Fourthly : Suppose thy distresse burdensome ; I reckon that the sufferings of this [1] present life are not worthy to be compared with the glory which shall be revealed in us. What, yea what, are these light afflictions which are but for a [2] moment, if compared unto the [3] Mansions in my Fathers House.

[1] Rom. 8.
18

[1] 2 Cor. 4.
17
ΘΥΝΤΟΣ Ο ΒΙΟ-
ΔΙΛΥΣ ΕΝΙ
ΥΙΩ ΧΡΙΣΤΟΥ.

ΘΑΥΡΑΤΟΝ Δ' ΑΘΑΥΡΑΤΟΝ ΙΣΤΙΝ ΑΥΤΗΝ ΤΗ ΔΙΑΚΟΝΙΑ. Domum apud Patrem habeo tanquam vobis paratam, locum loculentissimum, amplissimum, bonis omnibus instructissimum Jac. Capellus. Offendit hoc nomine Apostolos Deo scilicet debere quod in domo Patris sui vixisse sit parata mansiones, et transire. Vixisse Metaphora, quibus magno se alio est habere varia Asylum ad confugiendum, quae promittit Christus, sive praesentem vitam speciem, sive futuram, Zegerius.

Fifthly : Imagine these afflictions, which for the present seem so grievous, were worthy to be compared unto the Joyes that are set before us : yet [1] believe in God ; God is [2] King of all the earth ; Again, I say, believe in God ; Faithfull are the [3] wounds of a Friend. I know, O Lord, that thy Judgements are true, and that thou in [4] very faithfulness hast afflicted me.

[1] Deut. 4.
39
[2] Psal. 47. 7
[3] Prov. 27. 6
3. 11
Job 5. 17
Heb. 12. 6
Revel. 3. 19

Sixthly : Believe also in Christ : In Him thou mayest find peace : He [1] foretellerth thee that he hath [2] overcome the world for thee : He hath [3] given thee an Example of [4] possessing thy Soul in patience : His peace he [5] giveth unto thee, and what he giveth, that he [6]

[1] John 14.
39
[2] 16. 33
[3] 13. 15
[4] Luke 21.
29
[5] John 14. 27
[6] ibid.

[7] Psalm

126. 5.

Heb. 12. 11

[8] Phil. 1. 29.

3. 10.

2 Cor. 4. 11.

leaveth with thee : He putteth that into thine eye which will make thee see the better, soweth that in thy [7] years which will bring forth fruit to thine accompt, even the peaceable fruits of Righteousnesse. Once, Jesus Christ doth in thy sufferings give thee the [8] Credit, the Reputation, the honour of having a fellowship in his sufferings.

Against the death of our Friends.

[1] *Videtur eos commotos antecedentibus de sua morte Sermonibus, itaque eos erigit.*

Grotius in John 14. 1

[2] 2 Sam. 8.

26

18. 33.

John 11. 31. 33

Phil. 2. 27.

[3] John 13.

33

16. 6.

[4] *viz. p. 235.*

[5] Luke 24.

21

[6] Cant. 3. 4

[7] Revel. 1.

18

[8] Acta 1. 6.

11

[9] 2 Kings 4.

28

A second Life of Comfort here is, namely, [1] against the [2] Death of our Friends. Thou, who art a follower of God, art thou troubled on every side? So were these Disciples : Art thou disappointed of worldly hopes? So were these Disciples : Is some dear Friend deceased? Lo, these Disciples were, [3] fain to part with their dearest Jesus. What it was to be bereaved of so good a Master, you have. [4] already seen ; but This was not all : When Jesus had escaped death, was [5] beyond all hopes, raised from the Grave, was, beyond all hopes, restored unto them again, for his Disciples then again to lose Him, to lose Him whom [6] their Soul had found, Him who [7] was dead and is alive, and behold he liveth for evermore ! This, this is much, very much ! One would think, if at Christ his death his Disciples hearts were troubled, they would have been, at his [8] ascension, troubled much more. Did I not say unto my Lord [9] Do not deserve me ?

me? If, when *Christ dyed*, all their hopes [10] *dyed with him*; then much more, when *he arose*, their hopes [11] *revived also*; Consider (now:) For *Jesus*, after that he had overcome death, to depart from his Disciples again, to depart from them now no more by a necessity of death, but during health and life, to ascend from them [12] just then when they [13] expected the issue of his [14] *riding in triumph*, of his [15] *accumulated Hosanna's*; of his *declaring*, and *owning of himself* to be the [16] *King of the Jewes*, the long expected [17] *Son of David*; yea, the [18] *Son*, the *only Son* of the great and only God; Loe ye here a tryal! yet (see!) when this dear, this potent friend; thus unexpectedly ascended, I say, when the most loving *Jesus* most unexpectedly departed, his Disciples which had formerly *drooped*, were now so far from being at all troubled, that they were [19] *filled with great joy*. Consider, consider (my Beloved) When the God of all flesh taketh away from us our best, our nearest friends, he can [and if we trust in him] he will, leave a greater comfort [20] behind them.

This for the death of others : Is now thine own death thy [1] *terror*? I say, is the darkness of the shadow of death thy discomfort? Fear thou [2] *none evil* : He who

[10] Luke 24.

21

[11] 33-34

Acts 1. 11

[12] 9.

[13] 6.

[14] *Magh.*

21. 7, 8

[15] 29-31

[16] 2. 2

27. 11.

[17] 21. 15

Luke 2. 11

[18] *Marth.*

17

17. 5

Rom. 1. 4.

[19] Luke 24.

52

[20] John 14.

16

16. 17.

3.

Against our fear of death.

[1] Ὁ θάνατος

τῶν παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

τοῦ παλαιῶν

[3] Joh. 16. 8.

5. 4.

[4] Phil. 4. 13

[5] 1 Tim. 2.

15

[6] Psalm 84.

11

[7] Esay 63. 1

[8] 1 Cor. 15.

56

Fiducia Christi.

norum, resurre-

ctio mortuorum.

Tertul. de car-

nis resur.

[9] Prov. 30.

16

Rom. 3. 23

[10] 2 Cor. 4.

10

Col. 3. 4

See Bishop

Reynolds his

Churches Tri-

umph over

Death.

[11] John

14. 6

1 John 3. 2

Col. 3. 3, 4

[12] Rom. 5.

12

[13] John 21.

19

[14] 1 Pet. 1.

14

[15] Acts 12. 2

[16] Gal. 2. 9

Matth. 18. 28

[17] Psal. 82. 7

who hath [3] taught thee to live, will
 [4] help thee to dye. Women bring forth
 in sorrow, but it is to their comfort; for their
 repeated pains in Child-bearing [5] teach
 that fearful Sex how to overlook a lesser pain,
 namely that of death. As when the Moon,
 so when the soul is in the change, she is then
 nearest unto the [6] Sun. When Christ
 came from Bozrah, his dyed [7] Gar-
 ments drew the [8] sting out of Death:
 and as of the flesh of Adders are made
 Antidotes against poyson, so of that sting is
 now made a Cordial for the deceasing Par-
 ty. The Grave seemeth to [9] gape,
 like the red Sea; mean while it maketh way
 for our more speedy coming unto the promi-
 sed Rest. Christ was placed within the Grave,
 that we [10] might step over it with
 ease: The Believer now a dying is onely
 passing from death to life; nay more, from the
 death of sin unto him who is [11] The
 Life. The Earth provideth a Rest for our
 Bodies; the Heavens contain a Rest to our souls:
 but, Jesus Christ will be a Rest unto them both.
 True, Death [12] passed upon all these
 Disciples: This [13] spake Christ, signi-
 fying by what death he should glorifie God, viz.
 Peter was to put off his earthly Tabernacle
 [14] shortly: As for St. James, he was
 [15] killed with the Sword: Great, very
 great [16] were these Apostles; but not-
 withstanding their greatnesse [as (17)
 Princes,

Princes, so] *THEY* must dye like men : A Believers Comfort is [18] not that he shall not dye, but , that he shall not dye the everlasting death of common men. Of the beloved Disciple himself the Lord Jesus never said [19] he shall not dye; but Unto him he said [20] *In my Fathers House are many Mansions.* The least child of God can now [21] fetch a stride quite over Hell. There is now but a step [22] between us and Death, and [23] not a step between Death and Heaven: Death is swallowed up into [24] Victory, that is (as the phrase importeth) into Eternity. Could we not step beyond Death, the foresight of Death would sting us unto the very heart; but *Jehovah* [25] *Shallom* : Faith vieweth every thing in the words of *Jehovah*, who giveth being unto every Promise. *The mighty Jesu* is ascended; nor is it possible to [26] detain the [27] redeemed from [28] their Redeemer; a Christian from Christ his Lord; a member on earth from [29] *The Head in Heaven.* Wherefore [unless thy heart be a heart of Unbelief] Let not thy heart be troubled; Believe in God, believe also in Christ: Is thy desire toward thy Saviour, thy Saviour reacheth forth his hand; It shall be unto thee no trouble at all to [30] passe from death, which of an old enemy is made a new Friend, unto life now; no more mortal, but everlasting. Is thy [31] midnight

[18] Job 30. 23

[19] John 21.

23

[20] 14. 2

[21] Revel. 2.

18

[22] 1 Sam.

20. 3

[23] 1 Thes.

4. 14

1 Cor. 15. 52

1 John 3. 14

[24] 1 Cor. 15.

54. 52

[25] Judges

6. 24

[26] *Christus*

et si solus resur-

renxit, tamen non

totus. Bernard.

[27] John 6.

39. 54. 56

11. 25. 26

14. 19. 20

17. 23. 24

[28] Esay 43.

49. 24

[29] 43. 28

1 Cor. 12. 12

[30] Rom. 7. 24

compared with

Job 19. 27

[31] Math.

25. 6

24. 44

soul.

- (32) John 14. ² soul upon departure? Let her go forth to meet him whom her soul loveth; Behold her Bridegroom cometh: yea, rather is [32] already gone, gone [33] to prepare a place for thee; I say for thee: In my Fathers house are many Mansions; and because many one [34] for Thee, Verily, there remaineth, a [35] Rest for thy soul; into thy Fathers bosome resign thy spirit.
- (33) 3
- (34) Ibid.
- (35) Πορεύομαι ἀπολύμασαι τόπον ὑμῶν. Simili-

ludo sumpta ab uno comitum qui itinere praegressus ad diversorium, ibi ceteris cubacula assignat, efficitque ut venientibus parata sint. v. 1. 3. Εἰς ἡμεῖς Εἰς hic, ut c. 12. 32. valet postquam. Πάλιν ὑπολαμβάνει. Continuat similitudo: nam solent qui primi in diversorium venerunt, ceteris iam adventantibus obvium procedere, & eos introducere: idem quod Christus, Act. 1. 11. redeat, effecturus erit. Grotius in Joan. 14. 2, 3, 35. Heb. 4. 9. See Mr. Baxter his Saints everlasting Rest.

4
Against the corruption of our sinful Nature.

(1) Rom. 7. 13, 14, 15, 16, 17, 18, 19, 20, 21, 23

(2) Compare Isa. 59. 2. with Psalm 125. 5

(3) Compare Psalm 128. 3 with Luke 13. 27

(4) Isa. 66. 11 (5) v. 2, 57. 15.

Luke 6. 20, 21

(6) 21. 36.

Psalm 128. 37

(7) 1 Thess. 5. 17

(8) 2 Pet. 1: 10

4. Thy greater trouble is; not that thou shalt dye in the Lord, but, that thou dost live in the flesh: I say, not the shadow of death, but, the [1] body of sin disheareneeth a gracious soul: Give me any death but the death of sin! To do evil is to [2] depart from God, and this is indeed a [3] sad departure; for this, Let your heart be troubled, provided your trouble be a sanctified trouble; such a sorrow shall be turned into joy, into a spiritual joy, inasmuch as from this Gospel, you, who believe, may [4] suck strong consolations. Thou broken and contrite heart, as assuredly as thou mournest, thou [5] shalt be comforted: Watch over thine [6] own sin; Give thy self [7] unto prayer, Be ever [8] upon Duty, Exercise thy self

self unto (9) godliness; Giving all (10) diligence, strive to grow in grace and in the delightfull knowledge of Jesus Christ our Lord; so doing, Let not thy heart be dismayed: Know, Sin was a (11) chief trouble of these Disciples hearts: To forsake Him, who hath loved and chosen us! To love our selves more then we do love him in whom the great God is so well-pleased! This, you will yield, is a very great defection; He (†) that taketh not up His Crosse, his daily crosse, neither followeth Christ crucified into whatsoever perils this his crucified Lord shall conduct him (such a one) is unworthy of so great, so good a Master; Who so is ashamed of Jesus Christ, of him Jesus Christ hath just reason to be more (much more) ashamed! Meek he is, yet the wrath of this Lamb hath [as justly as] mercifully threatened, that, Whosoever denyeth Him before (12) frail men here upon earth, him will He deny before his dread Father in heaven. In one word (13) Hell is a portion for the fearfull; and fearfull were these Disciples; neverthelesse, so far was Christ Jesus from not forgiving them their trespasses, that he most compassionately preventeth them, Let not your heart be troubled. Wherefore, all ye, who (14) loath your selves for your iniquities, loath your selves and them, more and more: Alas, no (15) Toad is so ugly in mans sight, as mans venemous

[9] 1 Tim 4.7

[10] 2 Pet. 1.5

3. 18

[11] Videbat
eos commo'os de
antecedentibus
de abnegatione
sermonibus.

Gratius in Joan.

14. 1

(†) Luke 9.23

Mark 8.38

[12] Matth.

10. 33

2 Tim. 2. 12

[13] Rev. 21.8

[14] Ezek. 6.9

20. 43

36. 31

[15] 'Αι-

σχέδον γὰρ

τὸ γὰρ αἰσχρὸν

καὶ δυνάστην

μὴ δοῦν.

[16] Psalm
51: 5
Job 25. 6

[17] — *Hac
& alia adduxe-
runt Gregorium
ut clamaret,
O Felix culpa,
quæ talem me-
ruit habere re-
demptorem,
Quæ verba ego
non facile, di-
cerem, siquidem
in illâ causâ ni-
hil video quod
non sit miserum,
& flebile. Per.
Martyr. ubi in-
fra 27.*

nature is in the holy eyes of the most pure
God: A sinfull condition is an (16) odious
condition; wicked deeds are shamefull deeds;
gracelesse practices are wretched practices;
practices better becoming the Devils who are
accursed of God, then the Disciples who were
blessed of the Lord; Mean while, Give God
the glory, (17) His arm is not shortened
that it cannot save; He can remove from
us as well all our staines as all our guilt;
He, who delivered us from so great a death,
could (had he seen cause so to do) have
quite warded off the lesser wounds; The Lord
Christ could have strengthened his Disci-
ples every whit as much before his Ascen-
tion, as, after his Ascension, he did; and
(would he so please) He could, since A-
dams fall, make us, every way as perfect,
as before that fall of Adam, we were: yea,
he is able to make us both as unspotted of
sin, and as gloriously gracious in this present
evil world, as we shall be in the next; This
he is able to do; but he, according to His wis-
dom seeth cause to the contrary; this, this alone
may comfort us against our sinfull nature, that
God, the infinite God is wise; His wisdom
is a Believers comfort.

[1] Eley 63. 17

And yet; why hast thou made us to err
[1] from thy wayes? Wretched men that we
are, whence is it that the sanctifying Spirit
[2] leaveth

[2] leaveth in our vile hearts the remainders, the dregs, the seed, the spawn of all uncleanness and wickedness forever? It was not, it could not be unknown unto the most holy Jesus, how that Peter would deny him, or, how that these other disciples would all of them forsake him: Fore-known unto Him it was, prevented by him it was not! Behold, O Lord our Redeemer; Thou hast dyed for sin, and yet sin abideth in us! Thou hast called us unto holiness, and yet we have no inherent holiness at all; alas, we continue above measure sinful! Lord, if thou wilt, thou [3] canst make us clean: Our feet thou hast washed; Why [4] not also our hands, and our head? But [5] beggars must not be their own chusers: Oh, wherefore doth living man [6] complain? What is dust and ashes, that any thought of his [7] should at all reply against his King, and his God? Secret [8] causes (why, while we are in the flesh, sin dwelleth in us) belong unto Him; We may finde comfort from the reasons which he [9] hath revealed, whether in regard of himself, or in regard of us.

1. In regard of himself.
The glory of all his Attributes.

1. While He, as he is God the Father, taketh occasion to reconcile his justice unto his mercy, &c. in creating light out of darkness;
M m 2 good

[2] Relicta
quidem sunt ani-
mi vicia & a-
ctiones; verum
delicta sua
restitutione, at-
que idcirco pra-
ve & corrupte.
Pet. Martyr.
Lo. Com. Classis
secund. cap. 1.
sect. 25.

[3] Luke 5. 12

[4] John 13. 9

[5] Gen. 32.

10

[6] Lam. 3. 39.

22

[7] Jer. 18. 6

Rom. 9. 20

[8] Deut. 29.

29

[9] Rom. 15. 4

1 Comfort.

[1] Psal. 35. 27

34. 3

40. 16

Luke 1. 46

Phil. 1. 20

Eph. 1. 10, 12

2 Comfort.

[1] John 5. 27

compared with

Prov. 29. 2, and

Job 36. 22

[2] Math. 28.

18

1 Cor. 15. 27,

[3] 28.

Prov. 8. 22, 30

[4] John 1. 3

Heb. 1. 2

[5] Gen. 1. 27

[6] Eph. 4. 22

Phil. 1. 10

Revel. 4. 11

[7] Rom. 11.

31

Gal. 3. 22

[8] Phil. 3. 21

1 Cor. 15. 42

[9] Gal. 5. 17

3 Comfort.

(1) 1 Joh. 5. 7

good out of evil: order out of confusion; peace out of guilt; grace out of sin; and out of dishonour; his most [1] unsearchable Glory.

2. While, as he is God the Son [Son of the Father, and Son of man too] he magnifieth that [1] authority which the Father hath put into his hands: All power was [2] given unto Him; and it is fit, that [3] the world should know it: In the work of his Creation, he [4] sheweth himself a free agent, forming many Creatures quite void of life; many capable of life: among living creatures he giveth unto some a power vegetative (as that of Herbs, Trees, &c.) but not sensible; to others (as that of brutes) a power both vegetative and sensible, but not rational; but, unto mankind he giveth a power vegetative, sensible, and [5] reasonable too: Just thus, the Son of man (to shew how absolutely his elect Vessels are [6] at his pleasure) His pleasure is, that man before his souls conversion [7] should abide void of all grace, but full of all sin; and should, after his souls dissolution [8] remain void of all sin, but, filled with all grace; but, should be from his souls conversion to his souls dissolution [9] divided between sin assailing, and Grace assisting.

3. While as he is God, the [1] Holy Ghost,

Ghost, he keepeth man [2] from falling, raiseth man [3] when fallen : The preserver of men, delighteth [4] in the habitable parts of the earth; and since this is his will, even [5] our sanctification, He will not fail of his Will, if we [6] his Vessels, be not wanting unto our own selves.

2. In regard of us.

He glorifieth himself many wayes by our inherent sin : as

1. The demeanour of Gods Children under their corruptions, (1) justifieth the severity of God against Reprobates : We are Gods witnesses : Are Unbelievers sinfull? so are sound Believers; but (2) not with that high hand, nor with that greedinesse, nor with the like presumption, fearlesnesse, shamelesnesse or impentency : When we commit evil, there is (sooner, or later) some regret, some remorse, some compunction, some misgivings in our consciences : St. Peter denyeth Christ; yea, but St. Peter (2) weepeth; out of the Hall he getteth, he avoideth the like temptations again; The Disciples forsake Christ, but the Disciples hearts are troubled : Alas, sinfull (4) we are, but, this is one comfort yet, viz. The (5) haters of God shall be found lyars : They shall not say, we (6) take that pleasure in our evil doings, which the unbeliever taketh.

2. Our

- (2) Jude 24
(3) Psalm 145.
14
Rom. 8. 11
(4) Prov. 8. 3
(5) 1 Thes. 4. 3
(6) Cal. 6. 8.

1 Comfort.

- (1) Job 1. 8, 22
Deut. 32. 5
Phil. 2. 15, 16
(2) 1 Sam. 24
10
Psalm 32 5
51. 3
Zeph. 3. 5
Jer. 3. 3
6. 15
Esay 44. 9
66. 3
Ezek. 16. 61.
43. 11
2 King, 22. 19
(2) Matth. 27.
75
(3) John 14. 1
(4) 1 John 1. 8
(5) Deut. 33.
39
(6) 1 John 3. 3

2 Comfort.
[1] Rom. 6.
Lam. 3. 39
Psaln 103. 3, 4

[2] 1 Sam. 11.
2. compare v. 9
with 2 Sam. 2. 4
[3] Heb. 12.
29

3 Comfort.
(1) Psalm 51. 6
Exod. 12. 8. 11,
compared with
Exod. 1. 14
12. 39
(2) Psalm 59.
11
(3) 2 Cor. 3. 5
(4) Rom. 7. 25

4 Comfort.
[1] Rom. 12. 9
Acts 11. 23
Jer. 13. 11
Psaln 101. 3
Josh. 23. 8
22. 5
Deut. 10. 20, 21
11. 22
13. 4
18. 13
28. 47, 58
30. 20
5 Comfort.
(1) Deut. 13. 3
Gen. 22. 12
Exod. 16. 28
20. 20

2. Our continual guilt ever remembreth us [1] from what everlasting burnings we are rescued. Unto which of the Angels said he at any time, *Thy sins are forgiven thee?* If the men of *Fabesh* must lose every one their right eyes [2] it must be because their lives were given unto them for a prey. The Lords mercy it is [3] that we are not eternally consumed.

3. Our corruptions mind us from what an (1) excessive sinfulness we are delivered; Slay them not, lest (2) my people forget it. Are the imaginations of our heart evil, continually evil? Blessed be our God that they are not (3) more evil. I thank my God, (4) through Jesus Christ our Lord.

4. Our sins teach us (1) self-denial; (for) Who would serve divers lusts? Who would love a false heart? Who would maintain an enmity against holiness? Who would make provision for that flesh which warreth against his soul? or cherish those affections which lust against the Spirit? yea, who would combine with Satan against God?

5. Our in-bred sin (1) proveth us. What thanks is it unto the Sun, that he daily

Deut. 8. 2, 16. 30. 16, 19. 20, Judges 2. 22, 3. 1, 4. compared with Psalm 26. 12, Rom. 12. 2, 8. 6, 2 Cor. 8. 8, 13. 5, Gal. 6. 4, 5. 25, James 2. 27, 3. 18, Heb. 3. 13, 1 John 3. 7, 8, 9. 10. 2. 3, 5, 3. 19, 14. 4. 13. 2 Pet. 1. 10. Eph. 5. 1.

daily runneth so even a course? or that his beames are ever glorious? just none at all: for, a necessity of Nature compelleth the Sun to be as he is, and to do as he doth: I say, the Sun doth never run, nor shine upon choyce: But our God (*who worketh in us all our holy desires*) setteth before us, as well evil, as good: that we (2) may have the comfort of chusing the better part. Since God *worketh in us both to will, and to do*, then, when we loath our mis-doings, we know *whom we are for*: Did no sin dwell in us, it would not then appear to us that we follow after Righteousnesse for our Gods sake; We should then lose that satisfaction, which we now partake of. Namely, while our hearts assure us, that, we hate every false way, [*hate sin, as sin; nay, as our, nay, as our Gods enemy*] we can then conclude [we can then unto our Joy conclude] that, while we (3) *in the mind serve the Law of God, His we are* (4) *unto whom we obey*. By this we satisfie our selves; Herein we rejoyce, yea, and will rejoyce.

6. The forwardly Disciple is therefore suffered to (1) deny his Master, that, while he standeth he may expect to fall, if he lean, not (2) upon Christs strength, but upon his own: Not I, but (3) grace: The affrighted Child clingeth (4) delightfully upon his mothers bosome: I have set the Lord alwayes before me, because he is at my right hand, I (5) shall not be moved; I live, yet not I, but (6) Christ liueth in me.

7. His

(2) *Diset aliquis, si Deus vellet, isti boni essent; sed melius voluit ut, quod vellet, essent.* August.

(3) Rom. 7. 25
(4) 6. 16
2 Kings 9. 32

6 Comfort.

(1) John 13.

38

Math. 26. 34

(2) John 15. 5

(3) 1 Cor. 15

10

(4) Jer. 10. 23

(5) Psalm 16. 8

(6) Gal. 2. 20

7 Comfort.

(1) *Quia deo
proximus est,
lapsus nos est
vicinus.* Am-
bros.

(2) 1 Cor. 12. 9

Psal. 124. 1

(3) Heb. 4. 9

(4) John 11. 4

9. 3

(5) Zech. 13. 1

Heb. 7. 25

(6) Mal. 4. 2

(7) Heb. 4. 16

(8) 15.

(9) Elay 40.

11, 27, 29, 31

45. 24

(10) Jer. 31. 8

(11) Elay 55. 1

Cant. 5. 1

Revel. 22. 18

(12) Jer. 31. 25

(13) Zech. 10.

6, 7

(14) John 14.

1

(15) Hof. 2. 14

7. His grace is (1) sufficient for us: Of Christs fulnesse all we receive (2) grace for grace; either grace pardoning, or grace assisting. God would never have suffered Adam to have forfeited (3) Paradise, if he could not have prepared a better Rest for his Saints. Let Lazarus sleep, (4) our comfort is, the Lord Jesus will awake him: Sin defileth, but the Fountain opened (5) unto the house of David washeth out all our pollutions: Our spirit within us is wounded, but, there is (6) healing in Christs wings: and, as we have ever need of pardon, so the (7) Throne of grace is never taken down: The Child that cryeth is (8) pitied, nor is he ever more indulged then (9) when he is most diseased; Surely I (10) heard Ephraim bemoaning himself: We are suffered (11) to thirst that we may drink abundantly: Food is pleasant unto (12) the hungry Soul, and wine refresheth the (13) fainting spirit: If you see Peter weeping bitterly, observe Jesus Christ (14) wiping away his tears: Peradventure the Disciples hearts are troubled on purpose (15) to wit, that their Lord Jesus may have an occasion to speak comfortably unto them.

8 Comfort.

(1) Psalm 58.

10

(2) 41. 11

8. The Righteous (1) shall rejoyce when he seeth the vengeance: for, by this we know (2) that God favoureth us: I say, we endure

dure assaults that (3) our eye may see our desire upon our (4) Enemies. We lye in ambush to take the accuser of the Brethren in his own malice: We are set to strive (5) against sin; that the Captain of our Salvation, may take our Adversary in his own (6) Stratagems: At Doomesday, Satan shall know; to his cost, that it was his good will (6) to have ruined the Elect of God; for every wound, every bruise, every fear which lighteth upon us here, he shall pay dearly; at long running; Every fall which he giveth us, shall be his own, one day: He shall be talked with, in the end, for having dealt so despihtfully with our Fathers children: Let us therefore, resist unto blood; striving against sin; The Lord of our hosts, he is the defender of our faith; It is unto us a pleasure to fight under the banner of Christ Jesus our Lord, forasmuch, as, in Him, we are more then Conquerors.

9. Our demerits (1) endear unto us the loving-kindnesses of our Redeemer. Will these Disciples forsake Christ, deny Christ, &c. and yet may not their heart be troubled? By this we know that Jesus Christ (2) loveth his Disciples freely: Herein is comfort, the Rich Bridegroom of our Souls, loveth His Spouse as well in sicknesse as in health; He taketh us with all our faults; He loveth us, not for our sake, but for his own; He loveth us, meerly because he delighteth to love us.

N n

10. No

[3] 112. 8
[4] Eph. 6. 12

[5] Psalm 59.
13. 11

62. 3. 4. 5.
61. 3. 4. 5.

[6] Affidus
tentatione tentat
diabolus, ut sal-
tem radio vin-
cat! quod in
paradiso egit, hoc
quotidie agere
non desistit.
Greg. mor.

24. 5.
Revel. 12. 10

9 Comfort:
(1) Ezek. 16.
61. 63
Rom. 8. 5

(2) Hof. 14. 4
Rom. 3. 24
1 Cor. 2. 12
John 15. 16
Esay 64. 6
63. 7
Deut. 9. 6, 7
10. 15

10 Comfort.
[1] 1 Tim. 2. 5
1 Cor. 9. 24
Heb. 11. 6
Revel. 3. 21
Phil. 4. 17
2 Cor. 9. 6
Gal. 6. 7, 8
Matth. 16. 27
1 Pet. 5. 4

[2] *Quomodo
multas man-
siones apud
Patrem; si non
pro varietate
meritorum? Tera-
cillian. Scor-
piaco.*

3

Against our
want of grace.
[1] John 13.

38

14. I

55) WITH THE TWO (2) WITH THE TWO
10. No Conquest; (1) No Crown; no
Victory, no conquest; no fight; no Victory; no
sin against which to strive, no fight; Behold
now (O ye mortals) it is a favour if we
are singled out to be of the forlorn hope; a
favour, if we are allowed to strive against
that evil which the holy Spirit of our Al-
mighty God overcometh for us; The graci-
ous and bountifull God fighteth in us, and for
us, purposely that he may reward and crown
us according unto (our, rather according un-
to) his Victories. So dealeth the most li-
beral Lord God by us, as we deal by our
little children; We finde employments for
our very little children, not for any service
which little Infants can do us, but, for
that we do naturally delight to give them all
possible encouragement: We do every minute
put them upon duty, that we may every mi-
nute feed them with Rewards. Oh, my Be-
loved, These troubles, in these Disciples
hearts, are abundantly recompenced within the
(2) mansions in my Fathers House.

Probably, others may give better reasons
for it then I do, or can: but, that all of
you may henceforward, encourage your selves
against the sins dwelling in you: you will,
henceforward, often call unto your remem-
brance, that, in even one (1) and the same
breath, the mighty Jesus, both forewarneth

Peter,

Peter, thou shalt deny me thrice, and forswear
 eith Peter; Let not thine heart be troubled.
 Now, as here is life of comfort against our
 inherent filthinesse, and superfluity of naughti-
 nesse; so here is strong Consolation against
 our decay and want of grace. When these
 Disciples were [2] foretold, that [as
 well resolved as they were] they should
 forsake Christ; when they had heard, with-
 in how small a space, Cephaz should, thrice
 at once deny his Master; then there arose
 in their heart fears and jealousies, doubtings
 and despair; They then began to suspect,
 that they should fall more grievously then
 Peter; but, Jesus Christ doth (you see)
 support them. Saith Christ [3] Let not
 your heart misgive you; Have an eye unto
 the mansions in my Fathers house: Believe in
 God, he is able [4] to keep you from
 falling; Believe also in me, my grace is suf-
 ficient for you: Be strong in me and in the
 power of my might; Of my fulnesse, ye shall
 all receive grace for grace; ye shall do [5]
 all things, so far as I shall see cause to streng-
 then you: Wherefore, Let not your heart be
 troubled.

cor. 13. 38

[2] 13. 38

[3] Ne timeatur
 cor vestrum, seu
 obsequium ob im-
 minentem ve-
 strum singulis
 lapsum, quem
 iam Mat. 26. 31
 pradixi, Tiri-
 nus in locum.

[4] Jude 24

Eph. 3. 27

2 Cor. 9. 8

[5] Phil. 4. 13

6. This Gospel doth likewise establishe
 you who believe, against fear of falling away
 finally: what manner of persons ought we to
 be in all [1] holy conversation and godli-
 nesse? Brethren, hardly any one thing doth

6
 Against our
 fear of falling
 away finally.

[1] 2 Pet. 3.

[2] Revel. 2.10

[3] John 13.1
Gal. 6.8, 9

[4] Phil. 1.6

Psalm 91.14

31.19, 24

32.7, 8

73.23, 24

Μάλεν θάοισιν

ὁ παρὰ μὲν

λοι πῆρις, Αἰ-

chylus in In-

ferius.

[5] John 4.19.

20

11.25

5.24

6.54, 56

7.14

Rom. 8.11

Gal. 2.20

Ephes. 3.17

Col. 3.3

1 John 3.24

4.17, 18

[6] Matth. 26.

32

[7] 28

[8] 1 John 2.1

1.9

[9] John 14.3

[10] 1 Pet. 1.

6, 5

more trouble believing hearts, then [2] mistrust of falling, a fear of not enduring unto the end. But, this Gospel [3] informeth us, that, whom Christ loveth, them he loveth unto the end; a good work by him begun, shall be performed [4] at his own day; Where he entereth, there he dwelleth, he never faileth, never leaveth, never forsaketh any Disciple which [5] forsaketh not him: Over hear this compassionate Jesus thus treating these Disciples, *And now, you my sheep will be scattered then, when I am smitten for your transgressions; you will then forsake me when I am suffering for you: you will not persevere in your intention, but I will not be inconstant unto mine: you will be ashamed of me and of my Cross, but I will not be ashamed of you and of your backslidings; you will contract guilt upon your selves, but let not your heart be troubled: Ye believe in God that hath power to forgive sins, believe also in me that I will remember your iniquities no more. Though you run away from me; when I shall [6] go into Galilee, I will [7] send after you; Though you be overtaken in an offence, ye shall not [8] dye in your sins: But what need have we of any such Paraphrases? Dearly beloved, Jesus Christ affirmeth unto you (sound Believers) that, he goeth [9] to prepare a place for you; Wherefore, although now for a season, if need be [10] your sins separate between you*

you and your comforts, Let not your heart be distrustfully troubled; questionlesse, He who is long since gone to prepare a place for you, will [11] first guide you by his Counsell, and afterward bring you into glory; He will at the time appointed [therefore [12] appointed because opportune] for your condition welcome you unto the mansions in my Fathers house.

7. Yea, you that be followers of Jesus Christ, this Gospel comforteth you against all your tryals whatsoever: Be your tryal [1] tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword, or law-suits, or bodily infirmities, or spiritaall infirmities; be your affliction either your death-approaching, or life-prolonged; be discomforts from things present, or from things to come, in all these you are, all of you [2] more then Conquerors through Him who here speaketh in my Text: I speak it unto you Believers, and to your joy I speak it; you have here, a Sanctuary for your troubled souls;

Let not your heart be troubled: Ye believe in God, believe also in me. In my Fathers house are many mansions.

Should the whole world threaten a deluge [3] of Calamities, this small portion of holy

[11] Psalm

73.24

1 Pet. 1. 5

John 6. 39

18. 9

[12] Job 14.

14

1 Thess. 3. 3

7

Against all temptations whatsoever.

[1] Rom. 8. 35

2 Cor. 4. 8, 9

6. 4, 5

11. 23—18

[2] Rom. 8. 37

38

Psalm 40 17,

16

71. 21

44. 8

34. 2

[3] Psalm 41.

2, 3

[2] Gen. 6.16

[3] Let not, &c.

[4] Believe, &c.

[5] In my Fa-

ther's house, &c.

[6] Myst. Theol.

cap. L

[7] Psalm 115.

16

[8] Esay 53.4

Matth. 8.17

[9] 2 Pet. 1.1

Revel. 14. 6

[10] Tit. 2.13

[11] Luke 12.

32

holy Writ, would, like the [2] Ark of Noah provide for us a [3] lower, a [4] second, a [5] third story. It is the expression of St. Bartholomew reported by [6] Dionysius the Areopagite, that, *The Gospel is little, yet large*: Sure I am, this Gospel is so; This Text is a Text Royal, and resembleth Christs Disciples unto Christs Vicegerent among us, our dread Sovereign, King CHARLES of that name the Second: This Text giveth you cause to be thankful all the days of your life, placeth you happy in three Kingdoms at once. In the Kingdom of this world, It removeth from you (whatsoever evil your present state can reduce you unto, namely) Troubles of heart; Christ [7] giveth unto you the blessings of this world, but our [8] troubles he taketh upon Himself. In the Kingdom of grace, It commendeth unto you that [9] precious faith which the everlasting peace of the Gospel requireth, Believe in God, Believe in Christ. In the Kingdom of glory, It prepareth unto your hand, that [10] blessed hope which the Holy Ghost Himself hath set before you, viz. *The many mansions in my Fathers house*. Fear not little flock, it is [11] your Fathers good pleasure to give you three Kingdoms, three Kingdoms prepared for you! prepared for you from the beginning of the world!

Enter

Enter now into your *Masters joys*; but, enter into them with thanksgiving: *Be thankful unto him, and* [1] *speake good of his Name.* Since he whose Name is [2] *Holy*, whose Name is [3] *Jesw*, whose Name is [4] *Jehovah*, is the [5] *most high* over all the earth; blessed be his [6] *glorious Name* for ever, and ever, and let the whole earth be filled with his glory, Amen, and Amen. Amen [7] *Blessing, and Glory, and wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever, and ever; So be it.*

Now, that lo it may be;



First, I shall determine in what sense God, by whose free goodnesse we enjoy all things, may be said to be glorified.

Secondly, Since our glorifying of God is the whole Duty of our whole life, and yet is (alas) of all Duties most neglected, I shall a little mind you, what great reason all of us still have, still to glorifie this King of glory.

Thirdly, That our hearts, ever desirous to glorifie our God, may never want matter for praises and thanksgivings, I shall

ob-

- 4
Of thankful-
ness.
[1] Psalm
100. 4
[2] 1 John
5 7
[3] Phil. 2. 10
[4] Psalm 83.
18
[5] Ibid.
[6] 72. 16
[7] Revel. 7.
12

1.

2.

3.

obviously review these Kingdomes within my Text, since, travaiſ through them, I can not.

Beloyed, These three generals are the particular limits of my remaining Discourse, the which our God [the God of all grace and glory] so sanctifie unto us all, that his most blessed Name may be, by every one among us, more and more abundantly glorified.

GOD is said to be glorified both by Himself, and by his Creatures:

I
In what sense
God is said to
be glorified.

I
By himself.

[1] Acquaint
thy self with
God as he is
described by
B. ushe's folio
Christian Relig-
on, Bishop Baile
his Practise of
Piety, How may
his Trueneſſe of
Christian Religi-
on, Balls larger
Catechism, or
such others;
for, It is life e-
ternal to know
God. viz. Volun-
tas sequitur in-
tellectum.

I. By Himself.

If we cast into the Ocean one only Spoon-ful of water, nay, one only drop of a bucket, we thereunto add; because, although the Sea be great and wide, infinite it is not; but, unto Gods essential glory none can add; for his glory is, like [1] every other of his Attributes, every way infinite. It is more impossible, infinitely more impossible, for any, yea for all the Creatures in the world to add either glory, or blessednesse (that I may not say delight, or content) unto the most infinite God, then it is for the darkest Dungeon to augment the brightnesse, or for the blackest coal to multiply the beams of the mid day Sun: There can be no accession unto his essential blessednesse, because he is
for

for ever most infinitely blessed ! There can be no *accession* unto his glory, because His glory is eternally the same !

In the soul of man the power of the *Understanding*, of the *Imagination*, and of the *Memory*, abideth equally the same, whether what is *understood*, *conceived* and *remembered* be, or be not, produced in word, or writing : so, after a most incomprehensible manner, in the divine nature, the *glory of the Father*, the *glory of the Son*, the *glory of the Holy Ghost* was equally the same before all worlds, as ever since the *Creation* it hath been, and for ever hereafter will be.

The great God who, from all *never-be-gun* Eternity unto the *beginning of time*, took pleasure in forbearing to make any Creature at all, did not at last [1] make the Heavens and the Earth, as repenting himself of his *eternity of leisure* before ; neither did his *then Creation* proceed [2] from any *new intent*, neither may we conceive that his *Rest* affecteth him one way, and his *work* another ; neither was his *Vacation* idle, or his *working* painful : for, as *before the Creation*, he *rested working*, so, *since the Creation* he *worketh resting* : again, as at first in *creating*, so afterward in *redeeming*, *preserving*, *ruling*, *sanctifying*, &c. neither *encreaseth* he his *essential* glory, neither *changeth* he his *eternal* purpose ; He (in all

O o

these)

(1) Non est necesse Deum velle aliquid nisi seipsum : Non est ergo necessarium Deum velle quod mundus fuerit semper : Sed eatenus mundus est, quatenus Deus vult illum esse, cum esse mundi ex voluntate Dei dependeat. Tho. Aquinas, 1. a. q. 46. 3. c.

[1] Gen. 1. 1
John 1. 1
Heb. 1. 2
11. 3

[2] St. August. de civitate Dei. lib. 12. cap. 17. With men, animæ quiescendo sunt sapientiores ; it is not so with God.

[3] Rom 11.

36

[4] Psalm 50.

12

Job 12. 2, 3

[5] Deus suam

gloriam queris

non propter se

sed propter nos.

Ths. Aquin.

22. q. 32. art.

1. ad 1. num.

[1] Esay 6. 3

Hab. 3. 3

1 Pet. 4. 13

[2] Esay 60. 7

Ezeka 43. 2

Numb. 14. 21

John 13. 31

2

By his crea-
tures; while
they glorifie

[1] Voluntati
beneplaciti.

[2] Job 22. 2, 3

35. 6, 7, 8

Psalm 16. 2

50. 8, 12

Prov. 16. 26

Rom. 1. 35

[3] Acts 14. 17

Rom. 1. 26

these) only applyeth his eternal will unto new workings: As [3] of him, and through him, so to him are all things; yet, of all those things which he hath made, and doth govern, it is His Glory that he [4] needeth none. Wherefore, as it was of his free goodnesse, that, he, in the beginning, created the world, so [5] of his free goodnesse it is that he (ever since) glorifieth Himself in them.

Then is God said to glorifie himself when he vouchsafeth to manifest any of his excellencies, whether [1] universally by way of Redemption, Creation, &c. or [2] particularly, upon distinct ages, places, or persons.

2. By his Creatures God is also glorified: for, although all the Creatures in the world could not if they would, resist the [1] Will, or diminish the [2] self-glory of the most high God; yet on the other side, such several prints and degrees of his goodnesse hath the most high God [3] communicated unto all his works, that all his works glorifie him as they concur with the good pleasure of either his revealed, or his secret Will; thus, all of them more remarkably set forth the wisdom, &c. of his providence; some of them, the power and severity of his Justice; others, the Riches of his free grace and mercies.

First,

First, To say nothing of [1] *unsearchable co-operations, harmonious contextures, regulated contingencies, & sim.* Every creature, as it existeth, and worketh after its kind, Tetteth forth Gods Providence; whether Rivers as they [2] *run into the Sea,* or the Sun as he knoweth his [3] *going down;* whether the Stars as they keep their due motions, or the Trees bearing fruit in their season; yea, Angels (whether good, or evil) while they reserve the nature of spirits; and men, whether regenerate, or unregenerate, as they partake of body, and of spirit too: For, although Devils have [4] *corrupted themselves with envy, malice, pride, &c.* and although man hath [5] *fallen from his integrity;* yet, the nature of Devils as it continueth the distinct nature of intelligent spirits; the body of man, as it speaketh the flesh neither of beasts, nor of birds, nor of fishes, but of men; likewise mans spirit, as it produceth the operations of the soul, not of a brute, but of a reasonable Creature; do (all of them) after the same manner as all other Creatures do [6] *bring glory unto the Providence of the great God;* I say, whether Physically, or Metaphysically considered, the worst of men and the worst of Angels, by performing that whereunto their nature was ordained, and in observing (after their kinds)

I
His Providence.

[1] Psalm 77.

19

135. 6

[2] Eccles. 1. 7

[3] Psalm 104.

19

148. 3, 9

[4] Jude 6.

[5] Eccl. 7. 29

[6] *In quantum sunt res quædam, Deus est in damibus. Thic. Aquin. 1a. q. 8. 1. c. 4. m. utico, & simplicissimo actu, omnia in sui bonitate vult Deus; licet iustidem sue divine voluntatis nulla profus sit causa. Idem 1a. q. 19. art. 5. c.*

[7] Psalm 148.
per totum.
Psalm 139. 14
Revel. 14. 7

2
His Justice.

(1) Rom. 9. 12
(2) St. August.
de civitate Dei.
lib. 11. cap. 17.
and cap. 16.

(3) Eccl. 33.
13

(4) Omnia
propter seipsum
fecit Deus, om-
nia propter suos.
Bernard. Sermon.
3. in Pentecost.

(5) Rom. 9. 17

(6) Exod. 18.
11

(7) Rom. 8. 28

(8) Prov. 16. 4

(9) Psalm 76.
10

(10) Jer. 51.
20

Psalm 17. 13

(11) 1 Cor. 3.
23

the occult lawes of their Creatour, glorifie Gods Providence; that is, they expose an open view of it unto [7] Creatures reasonable and intelligent.

Secondly, Creatures, as creatures, shew forth Gods Providence, although they mean not so; but, Reprobates, as Reprobates, though even they also mean no such matter, do [1] set forth his Justice. St. Augustin rightly [2] affirmeth, that, the Almighty God would never have foreknown vice in any work of his, whether Man, or Angel, but, that He, likewise foreknew what good use to make of their bad conditions. His World, like a well composed Poem, is made the more graceful by [3] Antitheses, contrarieties, and things opposed. The [4] good Mason refuseth no stone; The Lord for this purpose [5] raised up Pharaoh, that he might upon Pharaoh exalt his power: The World shall know that he is greater then all Gods: Whereby shall they know it? Ans. In the thing wherein they dealed proudly, he [6] will be above them. The Lord, he, as he [7] extracteth Oyl, so he forceth fire [8] out of Flints. While ungodly persons rage as enemies, the [9] wrath of man worketh Gods praise: The fiercer the [10] Lion, the more serviceable for his pleasure; The blood-thirstinesse of the Horse-leech is [11] subservient unto the skill

of

of this *Physitian* : Then when the Lord
 [12] *reduceth strong and terrible Nations*
unto fear and ruinous heaps, those Nations,
 now no more strong and terrible, shall glo-
 rifie him, viz. they shall make the severity of
 his power the more conspicuous : The mighty
 God then appeareth like himself when he
 [13] *over-toppeth haughty sinners* : He, as he
 is the [14] *free Doner* of good desires,
 so he is the [15] *great Disposer* of evil
 wills : While men and Angels *encline their*
free will evilly, he useth their evil wills [16]
rightly and well. As the fruitful, so the dead
 and withered Tree setteth forth the heat of
 the Sun. His strength is seen, as upon the
 melting wax, so upon the [17] *hardened*
mud. It is the [18] *glory* of this Sun
 of Righteousnesse that he *sheddeth light* up-
 on those Creatures from whom he receiveth
 no retribuoion at all ; and that where *heal* he
 doth not, there *scorch* he will. As he *dri-*
vet wicked wretches upon those issues which
 they never designed, so he *bringeth* upon
 them that end which he ever intended ; as
 he *hammereth* stubborn Irons unto his more
 immediate purposes, so out of their obsti-
 nacy he *fetcheth* praise. Although transgres-
 sors start aside from the order of Gods Pre-
 cepts, they abide still within the compasse of
 his Providence ; His merciful, his revealed
 Will they resist ; but [19] *beyond his*
just and secret Will they cannot go. I con-
 clude

(12) Esay 25.
2, 3

(13) Obad. 4
(14) 2 Cor. 3.

James 1. 17
(15) Esay 66.

18
(16) St. August.
ubi supra.

(17) Rom. 9.
18

(18) Compare
the beginning
of Bishop Rey-
nolds 3d. Serm.
upon Hof. 14th.
with the begin-
ning of his
Sermon, called
Sions p. 4 fcs.

(19) Rom. 9.
19

(27) Hof. 13. 9

2 Pet. 2. 1

(21) Rom. 9.

Revel. 18. 20

19. 2

3

His free grace.

[1] Psalm 145.

9, 10

[2] 46. 10

[3] 145. 10

[4] 11. 12.

[5] Rom 9. 22,

23

[10] Bishop

Reynolds ubi

supra.

[11] Psalm

50. 12, 23

2 Tim. 2. 21

[12] Jer. 16

v. 21. compared
with v. 18.

[13] Psalm 50.

15

clude then, while the wicked, by those evil practices which accompany unbelief, draw upon themselves [20] perdition, they, by their perdition [21] glorifie the justice of our God.

Thirdly, Whereas all the works of God, as they are His works [1] generally declare his Providence; and whereas unbelievers, as unbelievers [2] become a chief object of his severity, and justice; the free goodnesse of God, that, principally appeareth toward his Elect. These, these, voluntarily, and intentionally [4] honour Him who is above all, and in us all; As the Reprobates are [5] vessels fitted by themselves, for destruction; so the true Believers of the Gospel are made, by God, vessels of mercy; God can [10] bring light out of light, as he bringeth the light of the stars out of the light of the Sun; and God can bring light out of darknesse, as at the Creation he did; we may fetch fire out of a flint, and from a burning coal; in the burning coal there is a meetnesse for such a use, in the stony flint no such aptnesse. Now, they best glorifie God, who are meekest to set forth his honour, and such are [11] the Elect. From unbelievers God [12] forceth his praise; from sound Believers it [13] floweth kindly; The dreadful Name of Jehovah they exalt upon necessity, these out of duty; They,

They, *unaware* to themselves; These upon *sincere choyce*: The ungodly, although they mean not so, fulfill Gods *secret pleasure*; the godly, with full purpose of heart obey *his revealed Will*. Creatures *uncapable of reason*, nor do, nor can know that they serve their Maker, while [14] their Maker they do serve; *gracelesse persons* know they should magnifie him, but, to magnifie him they [15] have no heart; but, as for the *faithful Disciples* of Christ, they (as they know that it is their duty, so) they [16] make it their *desire to exalt his Name*: Unto the glory of his blessed Name *all* the works of God [17] *concurre*: but, the true Believer, he, not only *concurreth*, but *assenteth*, not only *assenteth*, but *endeavourerth* [18] earnestly endeavourerth, &c. Beloved, in this sense it is, that the Lord God doth [19] in his most holy Scriptures; and that I (the unworthiest of his Ministers) do; in this *weak Discourse*, stir up your pure minds to *glorifie your God*, the God and Father of our Lord Jesus Christ, to whom, also, together with his Spirit of Grace, be glory for evermore, Amen.

Now, - God blessed for ever is glorified by us, in our words, in our works, in our hearts.

James 3. 2. *If any man offend not in word, the same is (1) a towardly Christian.* For al-

[14] Esay 66.
45. 18

[15] 41. 28
26. 10

[16] Psalm
51. 19

9. 14

64. 10

[17] 119. 91

[18] Esay 26
8, 9

[19] 24. 15
Jer. 9. 24.

I

In our words.

[1] Τέλειον.
Manton. in locum.

[2] Δεινον
ἐπὶ τοῦ στόματος
τῶν. Homer.

[3] Psal. 15. 3

34. 13

Prov. 4. 24

10. 19

14. 3

17. 27

James 3. 2, 3

4, 5, 6, 7, 8

[4] Domat si-
ram, non domat
linguam. Aug.
Serm. 4. de
verbis Domini.

[5] 1 Pet. 2.

16

[6] Gen. 3. 8

18. 20, 21, &c.

[7] Revel. 5.

11, 12

[8] Psalm 16. 9

30. 12

47. 8

108. 1

[9] Psalm 16.

Psalm 57.

מנחם
לדוד

[10] Psal 53

64. 1

66. 19

71. 1

although (2) God hath *hedged* in our tongue with a row of teeth, all the teeth we have naturally suffice not to bite in our lips: He must have knowledge, that (3) *spareth* talk: The tongue (4) *can* no man tame; yea, though one should skill with (5) David how to bridle the mouth, yet should one pray with David to have a watch set before the doors of it; alas, therewith we *boast* our selves, and therewith we *curse* others: but how *unruly* soever this fiery member is, yet its genuine and proper use, is, to *blesse* God: Other Creatures have tongues, but speech is a prerogative peculiar unto Gods Image; we read of one only *bruisse* that (5) *spake* reason; but Angels, yea and God himself, them we often (6) hear *speaking* like us reasonable creatures: and verily, so excellent a faculty as speech is, is not so much below an Angel as it is above a beast. With an articulate voyce men on earth, like (7) Angels in Heaven, *blesse* the God of all blessings. In four several Psalmes the sweet singer of Israel calleth his tongue (8) his glory; and, of those four Psalmes, two are, like the verses of Pythagoras, (9) entitled *golden*; so great a value hath the Holy Ghost set upon those Psalmes, which enform us wherein our glory lyeth, viz. in *instructing*, *exhorting* and *edifying* one another: in *calling* upon God (10) *with* our voyce, that is, (11) in glorifying of him with the best mem-
ber

ber that we have. We shall (12) keep silence in the grave, but, the (13) living, the living they shall praise thee, O God. Guilt (14) and (15) fear, (16) and extremity of grief may indeed silence our thoughts; but, the Believers guilt is rolled in the blood of Jesus, his fearfulness is removed by a trust in his God, and his griefs are swallowed up in spiritual consolations; So long as Hannah was in bitterness of soul, she (17) prayed silently; but, so soon as God answered her prayers, presently Her mouth was enlarged: Happy he, who while he maketh his requests known unto God, hath (18) no need to conceal them from men. And as it is one thing to pray, another thing to pray with the voice; so to praise is one thing, to sing praise another: With the mouth (19) confession is made unto God; In his Temple doth every man (20) speak of his honour; I will speak of thy Testimonies also before Kings, and (21) will not be ashamed: With my mouth will I make known thy faithfulness (22) to all generations: I have not hid thy Commandments within my heart: His praise shall be continually (23) in my mouth. In God we boast (24) all the day long. These and the like Scriptures shew us how comely and pleasant a Duty it is, not to stifle our holy thoughts within our breasts, but to glorifie God in our words.

[12] 31. 17
115. 17
[13] Esay 3 8
19
[14] Job 7. 20
[15] 40. 4, 5
[16] Lam. 3.
28, 2 9

[17] 1 Sam. 1.
13. 15
2. 1.

[18] —*vesti
custos imitator
bonestis, Et nihil
arcano qui rogat
ore Deos, Mar-
tial.*

*Qui aperto vivis
veto: nec Labra
mouet metuens
audiri. Seneca.
Epist. 10.*

[19] Rom. 10.
10

[20] Psalm
29. 9

[21] 119. 46

[22] 89. 1

compared with

Esay 38. 19

[23] Psalm

34. 1

[14] 44. 8

In our words our God is glorified.

(1) Matth. 12.
36

First, When we so speak, as they that must (1) give an account of every idle word.

(1) 1 Tim. 5. 20
2 Tim. 4. 2
Heb. 3. 13
Rom. 15. 14

Secondly, When, in a due manner, we (1) rebuke, reprove, instruct, exhort, admonish, comfort, &c.

Object. Am I my Brothers keeper?

(1) Gen. 4. 9
(2) Levit. 19.
17

(3) Rom. 14.
19
Heb. 10. 24

(4) Pro. 27. 17
(5) 9.
(6) Psal. 16. 3

(7) 1 Thes. 5. 9
14
Heb. 12. 12

(8) Luke 12.
12
20. 24, 15

(9) Prov. 11.
24

(10) 25.

(11) Deut. 11.
19

(12) 18. 20

(13) 6. 6, 7,
8, 9

Ans. Who, except (1) Cain, would have (2) asked that Question? Verily, since we are all members of one mystical body, we must (3) build up one another in our most holy faith; Iron (4) sharpeneth iron; In living water, face answereth to face, and a (5) faithful Counsellour is life. Where is our delight, if not [6] upon the Saints that are on the earth? In religious Conference, we do not so much (7) remove the doubts of others, as resolve our own: we seem unto our selves as if unto us it were (8) given, in that hour, both what we should speak, and what we should answer: There is that (9) increaseth knowledge by scattering it: and, he that (10) watereth, shall be watered again: I exhort therefore, that in our (11) household businesses, in the (12) several works of our Callings, in our mutual Visits, in our Journeys, yea, in (13) all our Affairs, our

our speech may be seasoned with salt (I mean) with (14) *white salt* : And [that, it] may be good (15) *unto the use of edifying*, that, good words may (16) *confirm good manners*]

I more especially entreat of you two things : The one, that you would know, and make known good Books : Meet upon the Road (17) a Passenger whom never before thou didst, never again thou shalt see in this world ; if he learn from thee the Title of *some Treatise* (18) apposite to the welfare of his *thirsting soul*, he may speed the letter for thy sake, to life everlasting. Holy Books are (19) *abiding helps, daily Counsellors, ready Physicians, Manna in a golden pot* ; especially, in our *Gilead*, where *Balm* excellerth ! Beloved, the garden of *Eden*, wherein we dwell, is a *Paradise* of all *healing herbs*, of exquisite *spiritual flowers*, and of most *angelical Roots* ; [Knew we how to fort them to our use] there abound among us, almost, as many *divine Medicines*, as *natural infirmities* ! My second request is, that, ye would acquaint one another, not only with *other mens works*, but with (20) *your own experiences* : being converted your selves, help (21) your *Brethren* ; comfort them with the comforts wherewith ye your selves are (22) comforted of God. How do you ? How doth such, or such a friend ? is the form of *salutation* most usual among us, yea, and most *Christian* too ; It doth or should argue in us, not only a (23) *fellowship*, but a (24)

(14) Col. 4. 6

(15) Eph. 4. 25

(16) 1 Cor. 15.

33

(17) As Philip, Acts 9. 29, 30, met the Eunu-
ch: See
Luk. 24. 15, & c.

(18) v. 27

(19) Good books well read, do make young men sober, old men happy, poor men rich, and rich men honourable, as Diogenes spake of Literature.

Legendi semper occasio est, audiendi non semper. Plin. lib. 2. ep. 3.

(20) Rom. 15.

34

(21) Luke 22.

32

(22) 2 Cor. 1.

4

(23) Phil. 1. 5

(24) 1 Pet. 3. 8

(25) 1 Cor.

13.5

2 Cor. 13. 9

3 John 2.

(26) Gal. 6. 1

Phil. 2. 4

1 Thes. 5. 11.

(27) Phil. 1. 19

(28) 3 Joh. 2. 4

2 John 4

(29) Eph. 6. 18

(30) 19.

(31) 2 Cor. 2.

11

(32) Jer. 17. 9

(33) 2. Pet. 2. 9

(34) Jer. 31. 19

(35) 2. Pet. 1.

10

(36) Psalm 27.

13

(37) 2. Pet. 3.

18

1. 8.

(38) 1 Tim. 6.

18

Heb. 13. 16

(39) Matth.

10. 8

(40) Psalm

34. 4

(41) 66. 16

(42) 1 Thes. 4.

9

fellow-feeling, not only a *fellow-feeling*, but our (25) *well-wishes*, not only our *well-wishes*, but our (26) *earnest desire* to remedy, wherein we may, *what we can*. Beloved, *sincere friendship* is *inquisitive* after the *health of the body*, but (27) *more, far more*, after the *health of the soul*: You that ask me, *How I do*, if my (28) *soul prospereth*, ye are glad of it: Oh then, *what* (29) *sins* ye would have most *prayed against*, enform me; as likewise, *what* (30) *graces* you have most *need of*. What *devices* of *Satan* you (31) have found out, what *back-doors* ye have discovered in your (32) *treacherous hearts*, what (33) *escapes from temptation*, what (34) *helps to Repentance*, what (35) *advantages towards Duty*, what (36) *supports of faith*, what [37] *growth of grace* ye have observed within your selves, that, *cordially impart* unto your *bosome-friends*. So many of you as understand what [38] *belongeth unto the neighbourhoods of Piety*, engross not that *experience* unto your selves, which may *benefit others*. *Freely ye have received*, [39] *freely give*. *The Lord is with them that* [40] *uphold my soul*; Come and *hearken all ye that fear God*, *I will declare what he* [41] *hath done for my soul*. What ye *believe*, that *enjoy*; ye *believe the Communion of Saints*; in such *Communions* our [42] *God is glorified*.

Thirdly,

Thirdly, When in the worship of the most holy God our self-accusations, confessions, complaints, intercessions, supplications, and petitions are, for the matter and form of them, Scripture-proof, and go not out of [1] feigned lips; then do (2) our words glorifie our God; and more, when (3) jointly with others, then when Separately by our selves alone; more, when in (4) our open families, then, in our retired closets; more, when in our (5) publique congregations, then, when in our private families. I was (6) glad when they said unto me, Let us go into the house of the Lord.

- [1] Psalm 17.
1
[2] Rom. 10.
10
See Matth. 6. 6
[3] March. 18.
10
[4] Gen. 18. 19
Joth. 24. 15
[5] Psalm 107.
32
16. 12
[6] 122. 1

Object. That house of the Lord was erected by Gods immediate command, our Steeple-houses not so.

Ans. 1. That Command was [1] written for our learning.

- [1] 2 Tim. 3.
16
Rom. 15. 4

Ans. 2. As the Temple at Jerusalem was a [1] House of prayer unto all Nations, viz. an [2] Ensign lifted up upon Mount Zion, to draw in all the [3] Gentiles unto the then true worship of the only true God: So among us, Houses set apart for divine worship are [4] Gods witnesses, and Ensignes set up to leave inexcusable, nay to reclaim Sectaries, Papists, Jewes, Turks, Pagans, and Atheists from the error of their way, unto pure worship of the God of truth.

- [1] Esay 56. 7
[2] 2. 10
[3] Psalm 22.
27
Esay 55. 5
Zech. 2. 11
[4] 1 Cor. 14.
23, 24
10. 20, 21
11. 19
Revel. 14. 6
John 15. 22
Cant. 1. 8
Jer. 13. 11

Ans. 3.

[1] Acts 9. 20

13. 5

15. 2

13. 4

[2] Plal. 74. 8

Matth. 4. 23

9. 35

Mark 1. 21, 39

Luke 4. 16

7. 5

John 18. 20

[1] When the
Temples of dumb
Idols are like
those Censers,
Numb. 16. 37,
38, 39, 40. con-
secrated unto the
living God, they
are unto us me-
morial of
Thankfulness.

[1] Mat. 10. 1

Acts 1. 8

Ephes. 4. 11

1 Cor. 12. 28

(1) John 4. 2

Mark 16. 16

Matth. 3. 16

28. 19

1 Pet. 3. 21

[3] 1 Cor., 5.

7, 8

11. 24, 25

Ans. 3. It is fully as [1] lawful for us to have our several Churches for the convenience of our several Villages, as it was for the *Jewes* to have their [2] divers *Synagogues* for the convenience of their divers Cities.

Ans. 4. Compare *Deut. c. 17. 14.* with *c. 12. 9, 10, 11, 12, 13, 14.* In *2 Sam. 7.* compare *v. 3, 7, 10,* with *v. 2.* and *v. 6.* with *Acts c. 1. 13.* and *c. 2. 1.* Compare *1 Thes. 1. 9.* [1] with *1 Cor. 11, 17, 18, 22.* compare *Esay 66. 1.* with *Hag. 1. 4.* and, although I know assuredly that the glory of the Gospel consisteth not *in pomp,* but *in truth;* not in things *carnal,* but in things *spiritual;* yet compare *Hag. 1. 4.* *Prov. 3. 9.* *Luke 8, 3.* *Rom. 15. 27.* *1 Cor. 9. 11.* *John 12. 7.* *2 Cor. 8. 9, 12.* *Phil. 4. 17.* with *Psalms 72. 10, 15.* and with *2 Cor. 3. 9, 10, 11.* *Esay 60. 6.* and *61. 6.* and *66. 10, 11.* and *Hag. 2. 7, 8.* compare *Philem. 19.* with *2 Sam. 19. 30.*

Ans. 5. In the room of the *Levitical Priesthood* Jesus Christ [1] ordained a *Ministry;* in the stead of *Circumcision,* he brought in [2] *Baptism;* and, in the place of the [3] *Passover* he instituted his *Holy Supper;* Now, those being required, it were superfluous to enjoin time and place; these are naturally coincident: if God was solemnly magnified in the *Messiah yet to come,* the *Messiah being already come,* God must much more

more be magnified. A Testament we still have, and that [4] not the old, but a new one; If God take away the first, it is that he may [5] establish the second: If old things are passed away, [6] new things doth he declare.

[4] Heb. 9. 15

[5] 10. 9

[6] 2 Cor. 5. 17

Object. That Christ ordained a Ministry, Baptism, and the Eucharist, we read; we read not that he appointed, Festivals, Meeting-places, no nor yet the Lords-day.

A. This new Covenant, which the Lord now maketh, puts such laws as these [1] into our inward parts; Should we [2] give thanks at the remembrance of his Holiness, and not second Jewish rites with Christian Festivals; the Sabbath celebrating the Creation with our Lords day celebrating the Redemption; their Tabernacle, Temple and Synagogues, with our Churches set apart for divine worship, we should deny our gracious and merciful Lord the tribute of [3] our reasonable service.

[1] Heb. 8. 10

[2] Psalm 118. 1

[3] Rom. 12. 1
1 Cor. 14. 20, 37

Heb. 8. 11
Esa. 35. 8, 10

Object. Unto a publique worship we assent, but not unto set-forms.

Dub.

Ans. 1. Divine Worship without set-forms will scarcely deserve the name of a publique worship, so soon will it [1] crumble into private sects and factions.

Solut.

[1] 1 Cor. 14. 26

Rom. 14. 19
Phil. 2. 4

Ans. 2.

Ans^w. 3. Examine and you will find, *Unto that Congregation which joyneth with him in prayer, the extemporary prayer of the best gifted Minister upon the whole earth, is a [1] set form.*

[1] Yea, what are those Psalms, Hymns, and Spiritual Songs, wherein we should

Ephes. 5. 19. speak unto our selves, but professedly set-forms?

Ans^w. 3. Such as condemn set-forms, do not consider, that, unto a heart intent upon spiritual desires, it is one and the same thing to shape, cloath, and word thole [1] spiritual desires in the foreknown phrase of a Liturgy; and in the new found phrase of an extemporary petition. In all his providences, the mighty God [2] applyeth his eternal Decree unto new workings: in like manner, devout souls do, in the use of Liturgies [3] apply set and prepared formes unto fresh and new ejaculations.

[1] As for God, be, Psalm 139. 2, 4. knoweth our thoughts beforehand, Matth. 6. 8

[2] Acts 15. 18

[3] Rom. 12.

11, 12

1 Pet. 4. 7

Col. 4. 2

1 Cor. 14. 15

Acts 1. 14

Rom. 15. 6

[1] Eccl. 5. 1, 2

[2] 12: 10

Rom. 12. 1

[3] Hos. 14. 2

[1] Printed

1662, but καὶ

ἀνόμους, καὶ

ἀνωνύμους.

Ans^w. 4. That thine heart may not be hasty to utter any thing before the dreadful God; be not [1] rash with thy mouth; that thou mayest not be rash with thy mouth, let thy words be few; and, since few they must be, find out [2] acceptable words, even words of truth; and such thou wilt find in the Liturgy of our English Church. Take with you words, [3] saith Hosea.

Ans^w. 5. I have seen, indeed a cool Discourse [1] of, or rather against the Imposition of Liturgies; but, while it seemeth

to plead for the glory of the Spirit in Gospel-times, unto me it seemeth to [2] undermine the glory of the Gospel, and of the Spirit too : for,

First, Lamentable, and [1] late experience evinceth, that, in *Gospel-worship*, a [2] want of *Uniformity* disturbeth *Gospel-peace* : and we must needs know that a want of *peace* with the *Gospel*, eclipseth the [3] glory of the *Gospel*.

Secondly, That, in these *last dayes*, God poureth out more of his Spirit then he did then, when [taking them by their armes] he [1] taught Ephraim to go, is a truth [2] unquestionable : Neverthelesse, a lesser measure of Gods Spirit in the dayes of *Temple-worship*, was [3] no reason at all of the *set-forms* therein used : For under the Law, if not [4] their *Priests*, (sure I am) their *Prophets* were endued with the holy Spirit in a greater measure, then since the *Apostles dayes*, ordinarily any of us Christians are : Wherefore, if the *duty and ability* of *Gospel-Ministers* be a sufficient bar against *set-forms under the Gospel*; then had the *duty and ability* of [5] *all* their *Prophets*, and of some of their *Priests* been a greater bar against the *imposition of Psalmes*, and of [6] other *set-forms* in their *Temple-worship*.

Q q

Thirdly,

[2] Rom. 16.
17, 18
14. 19

[1] So late as
our last civil
Wars.

[2] 1 Cor. 14.
v. 26. compared
with v. 41.
& with 1 Cor. 13. 1.

[3] 1 Cor. 12.
v. 25. compared
with v. 31. See
Hammond upon
Revel. 19 6, 7,
8, 9

[1] Hof. 11. 3

[2] Acts 2. 17

[3] 2 Chron.

6 41

compared with

Psalm 132. 8

and with

Num. 10. 35,

36, &c.

6. 24, 25, 26,

27. and with

both the *Psalms*

of degrees, and

the *Titles* of

divers other

Psalmes.

[4] Psa. 106. 30

1 Sam. 2. 27

2. Kings 4. 22

[5] Gen. 30. 2

compared with

1 Sam. 12 23

and with

1 Chron. 25. 1

[6] See Mr.

Johā Grégory

upon 2 Sam.

Thirdly, Whether *Primitive Churches* did, or did not make use of *Liturgies*; we of this Age and Kingdome have seen what will again quickly befall us, if we do not all of us persist to [1] *walk by the same Rule, to mind the same things*, yea, and [2] *to speak the same things too*.

I conclude: While those [1] *helps, and governments* which the good hand of [2] *our God* placeth [3] *over us*, have, in a *forme of wholesome words*, taught us how to pray, in so doing, they have imitated no worse an example then that of *Saint John the Baptist*, yea [4] *then that of Jesus Christ himself*: and Christ (ye know) is as the *Head of his Church*, so the *Mouth and wisdom of his Father*.

Hitherto of glorifying God more remotely with our words: properly, and more immediately we glorify our God with our words, when we *sacrifice unto him the calves of our lips*; and then we (1) *sacrifice unto him the calves of our lips*;

1. When we render thanks for the [1] *great benefits which we have received at his hands*.

2. When we set forth his most worthy praise: for, praise is the reflection of that which is praise-worthy.

[1] Phil. 3. 16

[2] 1 Cor. 1. 10

[1] 12. 28

compare

1 Tim. 3. 1

with Eph. 4. 8,

11, 12

[2] Match. 28.

20

Rom. 13. 1

[3] Compare

Rom. 13. 1, 2,

5, and Heb. 13.

17. with Deut.

17. 8—12

[4] Luke 22.

1, 2, and Joh. 1

Gregory upon

Match. 6. 13

[1] Hof. 14. 2

[1] Εὐχαριστία ἐστὶν gratum se declarare accepto beneficio, illud agnoscendo, et actionem ejus predicando.

Nam in hoc differt gratulatio religiosa à gratulationibus civilibus. In hisce solemus fortunam vel industriam, vel prudentiam illorum celebrare quibus bonum aliquod magnum obtigisse latuit: at gratulationes religiose nil aliud sunt quam simplices gratiarum actiones, quibus celebrant benignitatem Dei Patris qui donavit hominibus bona spiritualia, Davenantius in coloss. 1. 3.

3. When

3. When we tell of the Honour due unto his Name; for honour is more then praise: praise commendeth what is good, honour esteemeth what we commend.

4. When we blesse him as exalted above all blessings: for blessing is more then honour. Honour admireth that God whom we praise, blessing adoreth that God whom we admire. Men blesse men by their mutual prayers; God blesseth man imperatively, he blesseth when he maketh blessed; Man blesseth God optatively; then man blesseth God, when he rejoiceth to know and make known how blessed a God God is. Thanksgiving may be a forced act of meer justice; Praise verbal complement; Honour the result of a generous mind; but blessing includeth these and more: Blessing includeth an unfeigned thankfulnesse, a serious praising, a respectful honouring, and a reverend acknowledgement. Praise may be matter of complement; Blessing is matter of devotion: ye that fear the Lord, blesse ye the Lord.

But secondly, not ye who fear not the Lord. He that is one of [1] this Quire, must be clothed in white; for, Thanksgiving consisteth more in good works then in good words: Betwixt works and words the [2] holy language putteth no difference at all; Thou, until thou depart from iniquity, hast [3] no right at all to name the Name of Jesus Christ; So long as

Q q 2

thou

2
In works.
[1] Psalm 15.
1;2
[2] Gen. 18.
14
כל
[3] 2 Tim. 2.
19

[4] Psalm 50.

16, 17

[5] Jer. 5. 2.

[6] Psalm 33. 1

[7] Pro. 17. 7

יְדָה הַטָּהוֹר

אֵין כֶּרֶךְ

Nullus sanus

timet peccatum.

[8] Job 14. 4

Psalm 5. 9

Heb. 11. 6

Gen. 27. 22

[9] Psal. 63. 4

119. 48

[10] Jer. 8. 6

[11] Esay 59.

16, 16

[12] Psal. 57. 8

[13] James 3.

10

[14] Psalm 4. 3

[15] 50. 23

thou hatest instruction, what hast thou to do to

[4] take his Covenant in thy mouth? Though thou

sayest [5] the Lord liveth, surely thou swearest

falsly. *Quest.* Wherein? *Ans.* (It is a dil-

paragement to be well spoken of by an un-

worthy person; if thou livest not unto him,

little will the world believe, that thy God

is a living God. As praise is [6] comely for

the upright, so [7] excellent speech becom-

eth not a fool. The wicked mans gift hath [8]

a touch of his Master; and, if the Lungs be

corrupt, the breath will certainly displease.

If thou wouldest have thy voyce the voyce of

Jacob, let not thy hands be the hands of Esau:

before thou lift them up unto Gods glorious Ma-

jesty, lift them up unto [9] his Command-

ments first. The pure God hath an [10]

ear for thy works, and an eye for thy [11]

words. Awake up my glory, awake [12] Psal-

tery and Harp. Beloved, then when David

maketh good Musicke, he moveth his hands as

well as his lips. Ah, with what [13] face can

an unrighteous wretch speak good of the most

righteous Lord? or, a cursed unbeliever of

the blessed God? Know, that man whom the

Lord setteth apart for himself, is [14] the

godly man. Wouldest thou, that salvation

should be shewed unto thee? see, that thou

ordereest thy conversation aright; He, and only

he, who offereth this sort of praise [15] glo-

rifieth God.

Thirdly,

Thirdly, Nor can't thou thus order thy conversation, untill thou *keep thy heart* (1) *with all diligence*; True, he that doeth righteousness, is righteous even as he [2] is righteous; but (loe) such a Righteousnesse must be the mark of the sanctifying Spirit upon thine inward parts. Then will David sing and give praise when his heart is [3] prepared and fixed. The God of [4] thy praise is a God, not of the dead, but [5] of the living; He is not for [6] dead works; He accepteth of no duty which is not [7] the fruit of faith; and of no faith which is not the [8] fruit of the Spirit. The carcasses of good works take not at all [9] with God: Therefore, whenever thou wouldest honour him with thy lips, or in thy deeds, let not then thy [10] heart be far from him. They must be well affected that glorifie the [11] God of love: wherefore he saith, I will make them [12] joyfull in my house of prayer; Ye then, who would glorifie him [13] love him; Ye, who would love him, be [14] joyfull in him. Thou [who, as becometh a dear child, followest hard, after God] that, thy mouth may praise him with [15] joyfull lips, let thy soul (Ifay) let thy [16] soul be joyfull in thy God. What thou dost, do it in [17] singlenesse of heart, as unto Christ; do it [18] heartily, as unto the Lord! Fear the Lord, and [19] his goodnesse; When thou with thy whole

- 3
In heart.
(1) Pro. 4. 23
ψηλ, ληγ
ενδιδειξ, ρ,
th. n. λδγ.
εφοποις.
(2) 1 Joh. 3. 7
3 John 11.
(3) Psal. 57. 7
(4) 109. 1
(5) Luke 20.
38
(6) Heb 6. 1
(7) 11. 6
(8) Rom. 8. 9
(9) Esay 1. 11
19
(10) 79. 13
(11) 1. 19
V. lo. que roa
lentes Per po
pu'as d. i. i. i.
(12) Psal. 31.
23
(13) 5. 11
Ephes. 5. 1
Psal. 63. 8
(14) 5.
(15) 35. 9
(16) Eph. 6. 5
(17) Col. 3. 17
(18) Hef. 3. 5

- (20) 5. 4 whole heart [20] *framest thy doings to seek after thy God; When thou, with all thy might, [21] stirrest up thy self to lay hold of him; When thou walkest with God [22] fully; When, for the abundance of all things, and for all the goodnesse, and for all the prosperity which the Lord thy God procureth unto thee, thou doest [23] fear and tremble, least a Vessel so brim full should spill somewhat; When thou wrappest thy [24] will in Gods secret Will, and thy desires close with Gods revealed pleasure; When thou placest thy happiness in [25] the glory of thy dearest Father, thy dearest Redeemer, thy dearest Preserver, thy dearest Bridegroom, making Him thy [26] stay, thy [27] reward, thy [28] praise; when thy soul boasteth of him, and cleaveth unto him; When, in all things appertaining unto life and godlinesse, thou doest serve the Lord thy God, in the strength of his Spirit, and through the righteousness of his Son, with [29] joyfulness and gladnesse of heart, thou doest then glorifie God. Thus, thus, O Christian, let us, let us daily give thanks unto that God, who [30] daily loadeth us with his Benefits! let us daily praise that God, whose Name alone is [32] excellent over all the world! let us daily honour that God, who is [33] clothed with Majestie and Honour; and let us daily, daily let us bleſſ that God whom the Angels in heaven joy and delight to [33] reverence and adore!*
- (21) Esay 64. 7
(22) Num. 14.
Deut. 28. 47²⁴
(23) Jer. 33. 9
(24) Mat. 6.
26. 42¹⁰
Psal. 119. 35,
47
Deut. 4. 2
(25) Acts 21.
13
Phil. 1. 18
(26) Esay 60.
10
(27) Gen. 15. 1
Psal. 62. 5, 6,
7, 8
73. 27, 28.
119. 51
Jer. 17. 14, 17
Deut. 10. 20,
21
(28) Eph. 3. 16
Col. 1. 10, 11
1 Pet. 4. 11
(29) Deut. 28.
47
(30) Psal. 68.
19
(31) 148. 13
(32) 104. 1
(33) 103. 20
Revel 5. 11
15. 2

dore ! Thus, yea thus, O Christian, let us now and ever glorifie our God, thy God and mine ; He that is Our God, is the [34] God of salvation ! Who is so great a God as is [35] Our God ? Let the Lord, in whose hand is our breath, and whose are [36] all our wayes, let the [37] Lord be glorified. Blesse the Lord all ye his works, in all places of his Dominion ; [38] blesse thou the Lord, O my soul.

(34) Psalm 68.

(35) 77. 13

(36) Dan. 5.

(37) Psalm 23

(38) 70. 4

(38) 103. 22

How the Lord must be by us glorified, we have seen : The next is, *why*.

Beloved, To produce many Arguments wherefore we should all of us make it the whole businesse of our whole lives to glorifie this great and dreadfull Name, The Lord our God, were to question, whether we are indued with reason, or no ; To produce none, were, to deny our affections : a few, then.

2
Wherefore
God must be
by us glorified.

First, Seeing he, who is the Father of us all, is a God, the only God ; Why may he not be, by us, glorified ? Might all men, and with them, all Angels, evil and good, lay all their forces together, they could not, if they would, produce one piece of an argument why the Lord our God may not be by us glorified. Seriously, then, let this be our first motive : Therefore, therefore let us glorifie our God, because there is (1) no reason in the world to the contrary.

Reason 1.

From no reason to the contrary.

(1) Esay 41.
21

Reason 2.

From creatures
void of reason.

[1] *Sola perfectio actio Deum in hac vita glorificandi gloriosa nobis esse poterat corona, quâ meritum nostrum cumulatifsimè remuneratum esse credere possemus. Cithariste, citharizandi pretium à rege exigenti, fertur respondisse Rex, satis amplum vitulifese, citharizando; Aptius responderi potest laudanti Deum, meritum laudandi, solâ laudatione, satis superque remuneratum.*
Mendoza in
1 Sam. 2. 30.

A second reason, why the Father of all things must be by us glorified, I deduce from all creatures void of reason. Reason is entrusted not with them, but with us; neither can they, but by us (1) speak the praises of their Creator. They are the leaves, the blossoms, the fruit which prepare a sweetness; we alone are those Bees which ought to collect the honey. Large Volumns they are, and very learned in the ineffable Name of the Great JEHOVAH; but, as every other Volumn, so, this Book of the Creature is serviceable, not unto it self, but unto us; a very fair Edition it is, an Edition published for the Authors immediate glory; but this glory the Author expecteth not from the Book, but from the Reader; if from so incomparable a Work as this is, we, for whose sake alone it is published, will derive no glory unto the Author; the incensed Author will burn first the Reader, then the Book. I say, the Sense, Life, Motion, and being of every Creature whatsoever, are only the materials of Gods praise and glory; the praise and glory, which God deserveth from them, he demandeth from us; for is not they, but, we are accomptable; it is a fearfull sin to defraud God of that which ever was, is (1) and will be his own; we betray our trust, if by us God be not glorified.

Let

Let prophane wretches know, that, the next time, that, the Lord prepareth (another) world for them, they shall seek, magnifie, and love, *not It, but Him*. O ye fools, *when will ye understand?* If the *Vessel* be pleasant for use, for shame (1) take cognizance of the *Potter*; if the *building* be so wonderful to the eye, look up unto the great *Master-builder*: You, who mind earthly things, God hath sent *every atom* within this *vast Universe* to invite you unto himself; Friend, Hast thou no glory to attribute unto him who made, *both thee, and what thing soever thou thy self desirest?* create one worm, one grain, one hair, one grasse, one dust, nay, create the very *paring of thy nails*, or the very *dropping of thy nostrils*, if thou canst; Look on all else which thou possessest; Tell me now, those works of God which thine eyes behold, are none of them worth (2) a song? *Span the Heavens, measure the earth, number the variety of works in either; and is it possible, that you can despise the contriver of all these Rarities?* Have you so excellent a *prospective*, and, as yet, do ye not discern him who layed the Foundations of the earth? Must it be, that *of all which is everywhere before thine eyes, not any one creature can hitherto (3) win thee over unto the Father of all things?* Are the marvailous works of Him whose Name is *wonderfull*, so much below your notice? *above your apprehension* they

R r

are;

[1] Si alia nulla nobis esset merces, illud tamen vel maximè nobis ad gloriam valeret, si divinis in laudibus versari non indignaberentur; siquidem, & qui principum laudes eloquuntur, vel hoc uno, si nihil reliquæ esset mercedis, quod Principem magni faciunt, satis videntur ornamenti assequi. Idem è Chrysost.

[2] Psalm 28.7

[3] Quid scribam, nisi, ut te exhorter ad bonam mentem? Hujus fundamentum quid sit, queris? Ne gaudas vanis. Fundamentum hoc esse dixi? etiam culmen est. Ad summum pervenit, qui scit quo gaudet. Sen. l. 3. ep. 13. ad Lucil.

[4] Jer. 23.

Acts 17. 27²⁴

[1] Mr. George
Herbert in his
Poem, entitu-
led Providence,
viz. his Church,
mih, p. 109.

are; shall they be below your notice too? God
saw that whatsoever he made was very good;
seest thou not how that God is (in Himself)
infinitely more good? Hear, O Heavens, give
ear, O earth; the Lord he (4) filleth both
Heaven and Earth, but the Sons of Adam will
not know it! They do know it, but, will
not!

Of all the creatures, Lord, in sea and land (1)
Only to man thou hast made known thy wayes,
And put the pen alone into his hand,
And made him Secretary of thy praise.

Beasts fain would sing, birds ditty to their notes;
Trees would be tuning on their native Lute
To thy renown: but, all their hands and throats
Are brought to Man, while they are lame, & mute.

Man is the worlds high Priest: he should present
The sacrifice for all: while They below
Unto the service mutter an assent,
Such as springs use that fall, and winds that blow.

He, that to praise and laud thee doth refrain,
Doth not refrain unto himself alone,
But robs a thousand who would praise thee fain;
And doth commit a world of sin in one.

[1] Esay 28.²⁹

[2] 1 Cor. 9:6

God is [1] excellent in working, but (as
the Apostle [2] pleadeth for himself) hath
he

he not a power to forbear working? Verily he hath. Yet loe, he made, he preserveth, he governeth the *curious wheels* of the worlds most [3] *exquisite Fabrique* ! For this end he maketh, preserveth, ruleth it, that his Name may be glorified ; glorified, not by things which cannot reflect upon his Excellencies, but by us reasonable creatures. The [3] *spacious Gardens and Orchards*, the *sumptuous Structures and Buildings*, the *superfluous Plate and Furniture*, the *expensive Retinue and Apparel* of Rich men, are commonly more for *pomp* than for *use* ; Forsooth, the owners tancie; while you gaze upon their *wealth*, ye will *admire* [4] their *persons* ; Ye know how much the Ambassadors had dis-obliged King *Hezekiah*, had they refused to view his *Treasures* ; and yet *Hezekiah* provided not these *Treasures* for those Ambassadors sakes. Now, what is *ostentation* in foolish man, in God, is *not vain*, but *solid glory* ; To be at the [5] charge of a *Banquet*, and the *treatment* not at all *resented* ; to make a costly preparation for the welcome of a friend, and for that friend, when come, to *overlook* all as altogether *inconsiderable* ; Such neglects were as *uncivil* as *ungrateful* ; as *absurd* as *uncivil* ! How much more, if these neglects proceed, not from a *superiour*, but from an *equal* ; not from some of our *equals*, but from some *inferiour servant*, yea, from some *beggarly malefactor* ? Beloved, the case is the

[3] Ἡ δὲ γὰρ
τὴν κοσμίαν τὰ-
ξις αἰδ' ἰός
ἰσιν. *Arist. de*
Cælo. lib. 2.
cap. 14.

[3] *Criminibus*
debent honores,
prætoria, men-
sas.

[4] Ἀδύνατον
εἶναι φθόνον
μὴ ὄντα
ἀγαθόν. *Arist.*

[5] *Luke 14.*
Matth. 22. 4
Hof. 2. 8

[6] *Omnia omnibus clamant se Deum habere conditorem, cui*

same, infinitely the same, and more. [6] between us and our God,

parere, & quem extollere est ordo totius universi. Augustin.

[1] 1 Cor. 3.

[2] Eph. 4 ¹⁹ 18

[3] Rom. 1. 21

[4] Pro. 14. 6

[5] Math. 14. ¹²

25. 29
Mark 4. 25
Lukc 8. 18

[6] Acts 17. ^{24, 27}

[7] Eph. 2. 12

[8] Ezek. 3. 3

[9] Tit. 1. 15

[10] Rom. 14. ²³

[11] Acts 17. ²⁸

[12] Esay 1. 3

[13] Rom. 2. 4

Acts 17. 30.

[14] Hos. 2. 12

Rom. 1. 23

[15] Jer. 8. 7

Mans heart is [1] foolish at the best; but such as [2] affect ignorance, shall have even their foolish heart [3] darkned; their imaginations shall become vain, and their affections vile; knowledge is [4] easie unto him that understandeth; therefore, most equal it is, that [5] from him that hath no mind to know God as God is revealed in his Works, should be taken away that little benefit of the Scripture which he might have. So nearly are we concerned in [6] all which is before us, that [7] whoso live without God in the world, do for their part annihilate the whole Creation at once; nay, what is worse, they do render [9] heaven and earth hurtful unto themselves, and themselves [10] offensive unto their Preserver; By God men live, and [11] live in the world; yet, so [12] great is their stupidity, they live in the world without God! The world, which should [13] lead us toward him, draweth such from him; It should be our conduct, they make it their [14] seducer; it should be our Remembrancer, they make it their Detainer; Through a childish mis-usage [15] the same Spectacles which should help their eyes, hinder their sight; By the things which are made

is [16] clearly seen the eternal power of the Godhead; clearly seen it may be, but is not looked after; nay, some there are, who [17] wilfully look from it.

I canot marvail to see so many persons given over unto a reprobate mind, since so few among us like to (1) retain God in our knowledge; Judge in your selves, He that is unfaithful in a little, would he be [2] faithfull in much? He that will not contemplate God as a Creator, will he flee to him as unto a Redeemer? seek to him, as unto a Preserver? lean upon him, as on a Comforter? If I have shewed unto you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? faith (3) Christ. Friends, if the wide world, and all that therein is, be not sufficient to put us (5) continually in mind of our God, what is? nay, what can be? To this purpose, there is (6) no creature to be refused; For this purpose; every creature of God is good, if it be received with thanksgiving; and with thanksgiving it would be received, were it sanctified by Gods Word and our prayer. What natural man can (7) pretend an ability to discern things spiritual, since he is so far wide from the scope of things temporal? Verily, if people remember not their Creator when they finde him in the fields; no marvail it is, if they shut their eyes when they should see him in the Sanctuary; If they regard not the operations of Gods hands, neither

[16] Rom. 1.
20

[17] Jer. 8. 5
9. 6

[1] Rom. 1.
24, 28

[2] Luke 6.
11, 12, 31

1 John 4. 20
John 5. 47

[3] 3. 12
[4] Psalm 19.

[5] Rom. 1. 20
10. 18

[6] 1 Tim. 4.
4, 5

[7] 1 Cor. 2.
14

Rom. 3. 12

Quid potest
perdutus operari?
Aug Euchir.

c. 30.

Quid tantum
de possibilitate
naturæ præsumitur?
vulgaris, sauciata,
vexata, perditæ
est: vera confessione,
non falsâ defensione
opus habet. A. g.
de nat. & g. 2.
c. 13.

[8] 2 Cor. 3. 5
Non dicit per-
fectum, sed ne
aliquid. Aug.

[9] Psalm 50.
17

[8] 8. 6
115. 16
1. Cor. 3. 22
Job 41. 11

[11] Gen. 2.
20

[12] Eph. 4.
18

[13] Rom. 1.
21

[1] Gen 24.
63

[2] Psalm 8. 3
95. 4, 5

[3] 148. 8, 9,
10.

65. 6-13
96. 11, 12

ther would they regard the operation of his Spirit. Be astonished, O Inhabitants of the earth, and stand amazed at your ingratitude; your liberal and bountiful God, flingeth away a whole world upon a sort of persons who vouchsafe to him not (8) one good thought! The only Recompence which he expecteth for all his works, is, mans (9) acknowledgement; this small pepper-corn cannot God procure. The Lord would (10) most willingly afford us the benefit of every Creature which he hath; the profit of his whole Creation he frankly bestoweth among us; he desireth no more from us then the praise of his workmanship, and of this we rob him; Time was when Adam (11) gave names unto all cat-tel, and to the fowl of the ayre, and to every beast of the field; but, man is silent now; these Creatures may be uncreated for any name that God can get from Adam! The Apostles complaint (12) of heathens, [O that I could drown this complaint with my tears] must now bewail Christians, because while they (13) know God, they glorifie him not as God, neither are thankful.

But, Beloved, I hope better things of you: When you with (1) Isaac walk forth, you will walk forth to meditate; When you with David (2) behold the Moon, and the Stars, you will consider them as the easie work of Gods little finger: Unto the altar of your heart you will with the Psalmist (3) sum-
mon

mon fire and hail, snow and vapours, Storms and winds, hills and valleys, fowl and fish, beasts and creeping things purpotely that you may sacrifice them with the voice of Thanksgiving. Since (4) unto you it is given so understand that the wisdom, the power, and the goodnesse of your God is alway present unto you in every creature, the (5) mind of your Creator you will not neglect. Things void of life, and living things void of reason, you (6) will not leave at a losse, for want of your voice, of your speech, and of your reason, to mention their Founders worth: As every creature recommendeth the love of your God unto you, so you will (7) consecrate every creature unto his pleasure and praise; So well stringed, so well tuned an Instrument, as this (8) harmonious world is, should never silence the praises of your God, so long as you have either voice or hands, or heart; but, as it is your part and duty, so you will make it your care and delight, that (9) in all these things, your God be by you glorified.

My third reason [why God should be glorified, glorified by us, alwayes glorified by us] is drawn from Creatures reasonable and intelligent, but void of grace.

I am glad when I read verse the eleventh of Revelations, ch. 5th. For, when I call to mind how hard a matter it is to hear of

[4] Matth. 13

[5] Esay 66:

[6] Psalm

[7] 119. 91

[8] Psalm

[9] 1 Cor. 15.

10. 31
Prov. 3. 6
Col. 3. 17

Reason 3.
From creatures
reasonable, but
graceless.

1) Gen. 9. 25

1 Pet. 3. 20

(2) Gen. 11.

31

(3) 13. 12.

(4) 39. 9

(5) Job 1. 1

(6) Psalm

102. 7

(7) 1 Kings

19 9

(8) 10

(9) That do
seek Scrip-
turam.Verbain opera
vertere; & non
dicere sancta,
sed facere; as
Hierom. in
Proximi. l. 3.
com. in Ezecb.

eight (1) religious persons in the *dayes of Noah*, and in after-times, to hearken out a *faithful Abram* in (2) *Ur of the Chaldees*, a *righteous Lot* in (3) the *Plaines of Jordan*; one *Joseph* in (4) the *Land of Egypt*; or, one *Job* in (5) the *Land of Uz*; when I meet *David* alone, at a (6) *sparrow upon the house-top*; and finde *Elijah* (7) *hiding himself in a Cave*, I am very (8) *jealous for the Lord of Hosts and of glory*: When I see of the habitable places of the earth, so small a part Christian! of Christendom, so great a part idolatrous! Of the reformed Churches, so few which receive a love of the truth! Of such as receive the truth of the Gospel, so few that (9) *walk worthy of it, mine eyes affect mine heart*; Weep, weep with me, O my Friends; Rivers of tears run down mine eyes, while I perceive so gracious a God to be so universally disregarded.

I say the truth in Christ, I lye not; my conscience also bearing me witnesse in the Holy Ghost; that, I have great heavinesse, and continual sorrow in my heart; for my Brethren, my Kinsmen according unto the flesh, the Inhabitants of this Isle. O England, What shall I take to witnesse for thee? Did ever Nation receive so great deliverances, as not by might nor by power, but by HIS Spirit, the great GOD hath wrought for us, in restoring unto us our King as at first, and our Judges as of old? Can WE
chuse

chuse but [1] *fear and tremble for all the goodnesse, and for all the prosperity which the LORD hath procured unto us?* Wherefore do we [2] *kick at his free goodnesse, and cast his loving kindnesse behind our backs?* Us only hath God chosen [3] *above all the Churches under Heaven to be unto him a [4] Name, and a glory; and, do we thus [5] requite the Lord, O foolish people and unwise?* Is not he *thy Father that hath bought thee?* hath he not *made thee and established thee?* Remember the dayes of old, consider the yeares of many generations: If one man sin against another, the Judge shall judge him; but, if a people sin, *and thus sin against the Lord, [6] who shall entreat for it?* The breaches betwixt us and our God are so wide, that, it will be [7] *very difficult to make up this hedge; were Noah, Daniel, Job, and Moses alive among us, they would be insufficient to stand in these gaps. When Israel came out of Egypt, rather, when the Lord turned again the captivity of Zion, then were they like unto them that [8] were in a dream; we, although the Lord hath done greater things for us, are in no such dream, in a [9] slumber we are! we are like unto, nay we are, a generation drunken with excesse, and fallen asleep in deadly sins! May God ever have the glory of it, the [10] bow, the sword and the battel He hath broken; such is His mercifulnesse, we*

S 1

[I I]

(1) Jer. 33. 9

(2) 1 Sam. 2.

(3) Amos 3. 3

(4) Jer. 13. 11

(5) Deut. 32.
6, 7, 8, 9

(6) 1 Sam. 2.
25

(7) Ezek 13. 5
22, 30
Jer. 5. 1
Numb. 32. 23
Ezek. 7. 26

(8) Psalm
126. 1

(9) Rom. 11. 8

(10) Hof. 1.
18

- (11) *ibid.*
 (12) Jer. 3. 25
 (13) Esay 48. 18
 (14) *ibid.*
 (15) Ezek. 16. 49. 51
 (16) Heb. 4. 2
 (17) Jer. 17. 10
 (18) Heb. 12. 14
 (19) Mark 9. 50
 (20) See both 2 Kings. 2. 19, 20. and holy Mr. Sherman's *White Salt*, viz. his *Sober correction of a mad world in some well-wishes* 1654. unto goodnesse.

(1) *Et nunc sunt tempora in quibus nec vitia, nec Remedia pati possumus.* Liv.

[11] lye down safely; but, we [12] lye down in our shame too; Our peace is [13] as a River, mean while our Unrighteousnesse is [14] as the waves of the sea: This was the [15] iniquity of Sodom, Pride, fulnesse of bread, and abundance of idlenesse: (Tell it not in Gath) our iniquity is greater, neither hath Samaria committed half of our sins: By [16] swearing, lying, stealing, adulteries, oppressions, drunkennesse, prophanesse, and concupiscesse we break forth; shall we say now, that we are [17] delivered to do all these abominations? God forbid. After peace we follow, and we do well; but we [18] follow not after holinesse, without which no man shall see the Lord; We have [19] peace one with another, but our crime is, we have no salt in our selves: Had we a desire to goodnesse, we should wish for another cruse of thy white salt, O [20] man of God; wise as Serpents we are, but not innocent as Doves: Publish it not in the streets of Askelon; we cease to rebel against Our King, against His King we rebel more and more.

Let the whole sixth Chap. of *Wisdom* continue *Apocryphal*, yet the first Chap. of *Isaiah* will not so escape us; Luxury overthrew *Persia*, I hope better things of *Brittain*; We lead our lives as if we had [1] compassed an *AE* of Oblivion for our God, and an *AE* of Indemnity for our selves; God is served by us, as (now adayes) most *Credi-*

tors are served by those landed Unbrists, who make the Fleet; or the Kings Bench a new provision for non-payment of old debts. The [2] late Thunder-showres which might have proved very fruitfull, have brought forth little, except a few mush-rooms; We are gone forth to behold a reed [3] shaken in the ayr; but Lord, go not thou forth to [4] smite us as a reed shaken in the water; we have made our selves a broken reed, make not thou of us a measuring reed; a broken and bruised reed, O Lord, thou wilt not despise. And yet, how can we promise unto our selves further forgivenesses? We go up to Bethel, not [5] with Jacob to pay our voves, but [6] with Israel to transgresse; Beloved, the more We like this, the more our God disliketh us. Unto our land the Lord [7] hath indeed (miraculously) given rest; but we alas, deal by our God, as (through the neglect of some Magistrates) most people deal by our anniversary festivals, viz. the more we rest from our labours; the more we weary our selves to work wickednesse. I have seen [8] Icha- bod, and although her five groanes vanish in to ayr, some of them whosoever heareth, his eares shall tingle. The sacred name of King Charles, was not more prophaned among us during our late Revolt, then [9] the holy Name of God is abused among us now: Order, Decency, Uniformity, Loyaltie, Truth, Holinesse, and the Throne of Gods holi-

- (1) Psal. 19. 3
Humana mo-
tura sonitua
mentes, viz. from
Anno Domini
1640. unto
Anna Salus
1660.
Esay 44. 22
(3) Mat. 11. 7
Attendo per tem-
poralem gloriam
foris, quasi ad
alta proficere, sed
intus a soliditate
veritatis inane-
scit. Greg. Mor.
l. 33. c. 3.
(4) 1 Kings
14. 15
(5) Gen. 28.
19, 21
35. 1, 2
(6) Amos 4. 4
(7) 1 Kings 8:
56, 58
Esay 28. 12
30. 15
See also Levit.
26. 35—43
and Deut. 28.
58, 47
See also Esay
58. 13, 14
(8) A Book so
entitled and
printed, 1663.
at Cambridge.
(9) Jer. 23. 10
Ezra. 13, 14,
15

(10) Rom. 2.
23, 24

(11) Esay 7.

Mic. 2. 7

Lam. 3. 25

(12) Psalm 68.

19

(13) Amos 2. 13

Ezek. 6. 9

Joth. 22. 16,

17; 18, 19; 20.

(1) Esay 22.

23

28. 5.

62. 3.

Joth. 22. 17.

Most (2) ~~The~~ eminent was the fame of Constantine the great. For, one of his mean subjects had been a long while desirous to see this famous Emperor; at length a sight of him he obtained; but, as he saw him, he cried out, I verily thought that Constantine had been some greater thing, but now I see that the Expectation is nothing

but a man; Unto whom Constantine mildly answered, Tu so habes qui in me oculos habuisti apertos. Greg. Dial. 1. 15. cited by A. Hull

nesses are everywhere [10] blasphemed through that *lye* which is now (almost everywhere) in our right hand; so little availeth it, that, we have wholesome laws enacted by men, while [11] the laws of God are epidemically despised! God, he hath loaded us [12] with his benefits; we, in requital, daily [13] lead him with our provocations.

Unto You I betake myself, my DREAD SOVERAIGN KING CHARLES; The Lord hath (1) fastened your Gracious Majesty as a nail in a sure place: Wherefore, so may your sacred Person and Posterity remain a glorious Throne unto your Fathers house, as you render unto the Lord the glory due unto his Mercies; Divers of your Majesties servants fail much in this one point: But your most sacred Majesty will appear (2) not only a Defender of the faith, but an Example unto Believers; for, such as honour God, them God will honour: God will never remove YOUR Diadem, nor take off YOUR Crown; YOU shall continue a crown of glory in the hand of the Lord, and a royal Diadem in the hand of your God; if YOU, in this YOUR day, sanctifying the Lord of hosts in your heart, exalt him, not only as a Diadem of beauty unto the residue of your people, but, as a crown of glory unto your Royal head.

And

And you, the happy subjects of a (1) *severe Monarch*, why are ye the last (2) to defend the glory of your God? *Knowledge covereth our Island as waters cover the Sea*; the late *Rod of Gods wrath* we (3) could not chuse but *hear*; the present *plenty, peace and prosperity* we (4) both *see and taste*; nevertheless, multitudes, multitudes from among us have (5) *turned aside after Satan*! Beloved, what wickednesse may we expect from *forreign Dominions*: if in this Kingdom [a Kingdom so (6) *schooled by late judgements*, so (7) *endeared with present benefits*, so (8) *enlightened with the truth of the Gospel*] so small a remnant give glory to the Lord their God? *More knowledge* then any beside us we have; but we have like- wise *lesse grace* then any beside us; else, what others have, is exceeing little, lesse then is a grain of Mustard seed, for that brancheth forth; Surely, *the fear of God* is in very few places, I had almost said, in very few persons: Ye then who *fear the Lord* (9) *speak often one to another*; Let not the *Royal Standard* fall to the ground; since (10) *the whole world lyeth in wickednesse*, see that ye (11) *shine as lights in the world*; When other of Christs Disciples *went back and walked no more with Jesus*; Jesus called unto these in my Text (12) *will ye also go away*? Brethren, the more universal the *defection*, the greater the *alarm*; Wherefore, take unto you

(1) Ezra 7. 27

(2) 2 Sam. 19
11

(3) Mic. 6. 9

(4) Psal. 34. 8

(5) 1 Tim. 4
15

(6) Esay 16. 9

(7) Psal.
144. 14

(8) Acts 17.
30

(9) Matth. 3.
16

(10) 2 Joh. 5.
19

(11) Phil 2. 15

(12) John 6.
66, 67

- (13) Eph. 6. 11
 (14) 2 Kings 9. 31
 (15) 1 John 2. 29
 3. 7.
 3 John 11.
 (16) Acts 1. 8
 (17) Psalm 62. 11
 (18) Heb. 2. 10
 (19) Josh. 23. 10
 1. 7
 Phil. 2. 12, 31
 (20) Judg. 7. 18
 (21) 2 Sam. 23. 12
 (22) Judg. 5. 23
 (23) Esther 4. 14
 Eph. 5. 16
 (24) 2 Tim. 4. 16
 (25) 2 Cor. 5. 14
- you the whole (13) armour of God: The Lord looketh out of his Chariot (14) who is on my side? Who? by this will he finde whether we be for him, or against him, if (15) we seek after holinesse as he is holy; should to small a remnant, as list themselves under his Banner, neglect to fight a good fight (16) of faith; What will God do unto his great Name! True, His (17) is the power, but, it more becometh the Majesty of the Emperour to look on, then to fight; or, if fight he do, let the Adversary know, that the Generals Souldiers love their Commander; The (18) Captain of our salvation must have glory from his followers, as well as from his own Prowesse; The Lord subdueth our Canaanitish affections, but (19) Joshua must fight the Lords battel; the sword of the Spirit is the Lords, but (20) Gideon must draw it; God winneth the Victory, but (21) Shammah must stand his ground too: accursed are we if when God is ready to work in us, and by us, we our selves (22) come not in unto the help of the Lord; If we hold our peace, His glory (23) will not he give unto another; but, who knoweth whether we are born in this backsliding generation for such a time as is this? if, as Saint Paul did, Christ should complain, No man (24) stood with me, but all were against me, the Lord would lay this to your charge and mine: But, the (25) love of Christ, and not a fear for*

for our selves, should constrain us to stand upon our guards: Let us draw out our affections: Have we a King? and (26) such a King? let us then resist our corruptions unto blood; let us (27) jeopard our lives [that is, (28) save them] let us jeopard our lives unto the death [that is, (29) exchange them for an everlasting life] If the conspiracy be strong, it Achitophel be in the conspiracy of his own accord, Hushai the Archite will (30) both rent his coat, and cover his head with earth: If David be in a strait, Abishai the son of Neriab (31) will succour him. Christians, stand to your Armes, keep to your Colours, follow your Leader, even the Captain of your salvation; for Legions of Devils, and a world of men are risen up against him; O be not ye like unto them whose damnation is just, but, resist (32) stedfast in the faith; Though ten (33) Tribes revolt, let Judah walk with God; and if nine Lepers neglect their duty, let not the (34) tenth fail to testify his thankfulness: Let God instance in us as he did (35) in his servant Job; Let the Devil know, that (36) all are not of the world, that are in the world. Let not the Lord of our hosts want a Souldier to fight his spiritual battels, so long as (37) you and I have any breath in our bodies; although all men should forsake him, let us perfectly cleave unto him; By how much the more he is dishonoured by others, by so much the more

[26] 1 Pet. 1.
17, 18

Heb. 12. 4

[27] Judg. 5.
18

[28] Matth.
10. 39

[29] Mark 10.
30

[30] 2 Sam.
15. 32

[31] 21. 17

[32] 1 Pet. 5. 9

[33] 1 Kings
11. 30

Hof. 4. 15

[34] Luke 17.
15, 17

[35] Job 1. 8

[36] 1 John 4.
5. 6

[37] Psalm
104. 33

[38] See Mr.
Baxters *Now*
or *Never*.

more let him be by us glorified: Creatures void of reason cannot; those void of grace should, but will not; but, God give us grace, that, as well as we can, we may zealously bring glory unto the *Throne of his Holynesse*. Prophanesse spreadeth from one corner of the Land unto the other; it is therefore high time for us to bestir (38) our selves; it now concerneth us, that our God be by us glorified more then ever.

Again, Naturally, a right understanding will no lesse desire to cleave unto the living God, then a dying creature would struggle to prolong life; Nor is it possible there can be invented a greater Doom, then to be for ever justly separated from the only God: When, at length, the last, the just, the terrible, the avenging day is fully come: *Depart from me ye cursed* will then [1] be the last, the blackest sentence; The foreknowledge of this one truth makes [2] even the proudest of the Devils stoope and tremble; yet is this sentence, this dismal sentence, the unadvised choyce of every gracelesse person! *Fight against God* the ungodly will, although they dye for it in the place; they will rather [3] hazard, rather damn body and soul, then nor depart from the presence of their holy God; thus unadvised wicked men are, but why [they are thus unadvised] they themselves can, in no wise pretend a reason: No [4] evil hath Christ done, that, the *Fewes* should all of them

[1] Matth. 7.
23
23. 41
[2] James 2.
19

[3] Jonah 1.8
2 Chron. 15.2
Ezra 8. 22
Esay 1. 28
Psalme 9. 17

[4] Matth 27.
23

them, be thus maliciously bent against him; nor is there *iniquity* [5] found in God, or in the wayes of God, that people should thus [6] abominate either him, or his wayes: I say again, There is not the least resemblance of any colour, why [7] folk should be thus weary [8] of Gods loving instructions, &c. The Lord [9] burdeneth them not in the least, impleth upon them [10] no unequal lawes, setteth them not to make brick without straw, saith not *in vain* [11] *seek ye my face*, doth not (like that old Serpent) speak us fair to enthrall us: Would we [12] *testifie against him*, confesse we must, that all *HIS wayes are equal*, they are [13] all profitable unto him that understandeth; in the meer observing of his Statutes, there is [14] *a Reward*, an *everlasting Reward*; Yet (yet alas) ungodly ones will not come, will not trust, will not try this merciful Lord! They have found him [15] *patient*, they see him [16] *bountiful*, yet believe him they will not, know him they do not, but do, because they know him not [17] *hate him*, *hate him*, whom (if they knew) even [18] their souls would love! Neither do they fancy themselves too [19] *good to obey*, nor this Sovereign too [20] *ignoble to command*; yet resist him they will, they do. As the guilty withstood Charles the second for no other reason, but for that they were guilty; so deal unbelievers with their God; their

T t

safety

[5] Jerem. 23

[6] Prov. 29. 27

[7] Jer. 2. 31

[8] Mic. 6. 3

[9] Ezek. 18. 25

[10] Psalm 119. 86, 151, 172

[11] Esay 45. 19

[12] Mic. 6. 3

[13] 1. 7

[14] Psalm 19. 11

[15] 7. 11

[16] Acts 14. 17

[17] John 17. 25

[18] Cant. 5. 16

[19] Jer. 5. 22

[20] Ezek. 33. 32
Esay 40. 18

[21] 57. 4

[22] Mar. 22.

[23] Pſal. 75.

[24] Eſay 55.

[25] Pſalm

Rom. 3. 12

[26] Jer. 35. 5

[27] Eſay 1.

[28] Luke 19.

[29] 2 Cor. 4.

[30] Pſalm 2.

[31] 45. 6

[32] Aſa. 3. 15

[33] Pſal. 119.

[34] Ph. 1. 4. 6

[35] Job 7. 20

[36] Eſay 49.

[37]

safety lyeth in their ſubmiſſion, yet, have they their God [21] in defiance! Jeſus profeſſedly delighteth in their ſalvation, they profeſſedly [22] eſtrange Jeſus! I ſaid unto the [23] fools, Deal not ſo madly, liſt not up your horn on high, walk not with a ſtiſſe neck, [24] Hear, and your ſoul ſhall live; but loe, they are [25] altogether gone out of the way of peace, they have [26] caſt off the yoke, they are children that [27] are revoltors, they are quite beſide themſelves; they will not have [28] this man (Jeſus) rule over them; the Devil ſhall [29] rule them if he ſo pleaſe, but God ſhall not rule them [30] if he would! Mean while, there might be in them ſome idle colour of a ſilly excuſe, could they pretend that the ſcepter of God [31] is no right ſcepter; but, they themſelves fully know, how there abideth in God eternally and infinitely a right to reign, a wiſdome to govern, a juſtice to diſtribute, a truth to perform, a majeſty to overawe, a power to proteſt, a mercy to relieve, a goodneſſe to merit, a bounty to reward, a loving-kindneſſe to ſweeten, &c. Tell me now, can we with patience, can we without indignation think of ſo good a [32] Prince ſo cauſleſly diſobeyed, ſo unworthily miſconſtrued, and ſo ungratefully diſavowed? Can any thing in the world ſo deeply [33] afflict us, as this, viz. to ſee ſo univerſal a revolt from the King of all glory and power? So faithfull a [34] Creator, ſo daily a [35] Preſerver, ſo mighty a [36] Redeemer, ſo gracious a

[37]

[37] Comforter, so wise a [38] Sovereign is the Lord, that we heartily acknowledge, that a [38] more faithful Creator, a more indulgent Preserver, a more propitious Redeemer, a more desirable Comforter, a wiser Sovereign, a more loving Father, a more sociable Husband, a dearer Bridegroom, a more absolute Friend, no heart can wish, no person can have, seek, or fancy; a better God we cannot desire then this whom we enjoy; neither can we, without vexation and anguish of spirit, take notice how the foolishness of the world reproacheth this God. Legions of malicious spirits in hell blaspheme him, and innumerable multitudes of men here upon earth willingly adhere unto the rebellions of Satan: but, for this God who bought them they have no obedience! For these things we justly weep, these reproaches so generally cast upon our God, force us to mourn in secret: in secret, said I? Have we then an ability to keep our countenances unchanged? Is the prey taken from God Almighty? Are men led captive at Satans pleasure? Is the King of glory deserted as if he were a Tyrant? Do men all the day long run away from our God, and do not we [39] go mourning all the day long? Have we any voice other then the voice of doves tabring upon their breasts? We find not rebellion by secret search, but, almost in every bosom. Not one of a thousand hath his heart upright toward our God! Beloved, these,

Tt 2

these

[37] 2 Cor. 1.4
(28) Τοῦτον
γὰρ τὸ θεῖον
νικᾷ τῇ δυνά-
μει, καὶ νικᾷται
φιλανθρωπία.
διὰ τοῦτο καὶ ὁ
ποτήριον ὑπο-
βάλλει ὁ τι-
μορίας. δι'
ὧν κολλᾷ τὰς
ζυγαίας, τὴν
νύκτον ἰσμενός.
ὧν γὰρ ὅτι δη-
μιουργοὶ τῶν
λατρῶν ἐκ αἰ-
σχύνας γα-
νῶται. Basilii
Basilij Seleucia
Oratio quarta.

[39] 2 Pet. 2.
7, 8
Psal. 69. 9
119. 53, 136,
158
Pbil. 3. 18
Acts 20. 19, 31
Ezra 10. 6
Nchem. 1. 4
Dan. 9. 3
Mark. 3. 5
John 11. 38
Matth. 23. 37
Jer. 9. 1, 2
13. 17
2 Cor. 7. 11
Psal. 139. 21

these evils are goades in our sides, thornes in our eyes; swords they are, ever piercing our ever bleeding hearts; alas, our God, our glorious God is both at home and abroad dishonoured! our holy, our dear God is everywhere lightly regarded! Therefore, upon what are our thoughts diverted? How is it, that while we walk the streets, we are able to bite in our lamentations? Where, where is our zeal? where are our compassions? the swoonings of our bowels? and the loving thankfulnesse, the loving kindnesse due from our soules to our God? Do we breath any other breath, but sighs? Can we perpetually sigh without perpetual groanings within our selves? Our constant affections toward the sanctifying Spirit may constantly melt us into teares, while we see daily, daily see the most of men, the most of men by far, grieving, quenching, resisting, rejecting that powerfull and blessed Spirit! Speak, ye servants of the most holy Lord God, speak, [if for weeping ye can speak] is the Name of our God hourly prophaned, everywhere prophaned, and can we look one another in the face with dry eyes? are we not weeping-ripe? are not our eyes brim-full? do they not gush out with teares? rather, do not our very heart-strings burst? If so, the more sinfull, the more rebellious, the more heedlesse, the more gracelesse most persons are, the more indolently in our lives,

in our words and in our purest thoughts,
let [40] our God be by us few, glorified.

[40] Quod
ego modo cum
magno tremore
dicturus sum,

quod vos estis nunc terribiliter audituri, imo terribiliter vocaturi, stupeant Angeli,
paveant virtutes, supernum celum non capit, sol non videt, terra non sustinet,
sola non affluatur creatura, Pater noster qui es in caelis. Hoc est quod pavebam
dicere, hoc est quod trepidabam proficere. Qui ergo se tanti patris filium confitetur et
credit, respondeat ut a generi, moribus patri, et mente atque actus afferat, quod cele-
stem consecutus est naturam. Chrysologi Serm. 72.

Fourthly, Therefore God must be by us
glorified, because, if Christs Disciples we
be, we have the benefit, not only of reason,
but of grace.

Reason 4.
From grace
assisting.

As unreasonable creatures want understand-
ing to know there is a God; so unregene-
rate creatures want grace to glorifie that God
whom they know; a rational power over all
which is before them, they may, and [1]
must exercise; a spiritual, they should, but
cannot: As ever they would [2] obtain
that glory which shall hereafter be revealed; as
ever they would work out their salvation; as
ever they would escape condemnation, as ever
they would quiet the barking of their guilty
consciences; as ever they would entitle God
unto a protection of what they possesse, nay,
(since the fewer their offences, the [3] fewer
their torments): as ever they would mitigate
the severity of eternal wrath, let the vilest un-
believers see to it, that, they do ever make
the best use which possibly they can of that
little understanding they have. David, e-
ven

[1] Rom. 2. 8
[2] See Wil-
liam Fenner his
wilfull Impeni-
tency, Mr. Bax-
ters his Call to
the Unconvert-
ed; his Now
or Never, &c.

[3] Mat. 16.
27
Luke 12. 47;
48

- [4.] Psalm 109. 4. ven then when he himself was [4] all prayer, made this imprecation against *Judas* [5] Let his prayer become sin; the meek *Moses* (who [6] petitioned, rather then not forgive *Israels* sins, blot me out of thy book) against *Dathan* and *Abiram* brake forth [7] Respect not thou their offering. Sirs, the lame is the [8] intercession of the merciful *Jesus* against such unbelievers, as despising salvation, harden themselves in their [9] accursed estate: Such a one, *curst* he is, and will not feel how [10] mortal his sins are; he liketh his *inbred* corruption so well, that he had rather be without the Spirit of Regeneration, then endure the pangs of a new birth; he serveth divers lusts, and he liketh it well; most contented is he to be *Satans* underling; he [11] complaineth not, that he was conceived in iniquity, that he hath a heart rebellious, &c. In short, nature cannot relieve him, and he will not seek out for grace; therefore is his whole life (but) a series of hypocrisie and of gilded sins: So unreasonable is such a one, that, he is too [12] proud to obey, he scorneth instruction; so fool-hardy he is; that he feareth none of all that infinite power, none of all that infinite justice, which the Almighty glorieth in. Since, now, the holiness of God is an [13] abomination unto his heart; it is no marvail at all, if his sacrifices are an [14] abomination unto his God; for, he cannot be said to serve the
- [4.] Psalm 109. 4.
[5] 7.
[6] Exod. 32. 32
[7] Num. 16. 15
[8] Mark 3. 29
[9] John 3. 18
[10] 5.
[11] Rom. 6. 12
7. 22
Psalm 51. 10
Gal. 5. 24.
Libra me à malo homine,
v. z. à meipso.
Aug.
[12] Psalm. 10. 4
Homo sibi obnoxium Deum existimat, non se Deo. Spanhem.
[13] Prov. 29. 27
[14] 15. 3 21. 27

Lord,

Lord, but [15] *his own fancy*: Never, never let such a *nasty shaven dream*, that, ever the *King of glory* will accept any *confessions*, any *thanksgivings*, any *praises*, any *panegyrics* from such a [16] *rustical clown*, such a *vagrant Tinker*, such a *black-mouthed smuttifull Chimney-sweeper* as he (*silly unbeliever*) is: Let him know, it is for [17] *City-Recorders*, for *Univerſity-Orators*, and for *select Ambassadors* to receive audience from *Princes*: if these will speak good of our *Kings most excellent Majesty*, our King will graciously vouchsafe unto them this honour, that their speeches shall, *if not please*, yet *not offend*: What is his *Royal Person* [18] *bettered* by any subjects applause? *Jesus Christ* he refuseth *Hosanna's*, if they proceed not from a sincere heart; and, unless you [19] seek out for his *quickning*, *renewing* and *sanctifying Spirit*, vain are your pretences of seeking to glorifie your God.

Sinners, For the Lords sake, lay aside this idle, this *unreasonable unbelief* of your hearts; Give unto your God the right use [1] of your Reason, and of your *natural affections*: It is impossible for him to sincerely seek to glorifie God, who hath no apprehension of God, other then of an enemy, both denouncing judgments, and ever likely to execute what judgments he denounceth: Now, he that drowneth the [2] use of his Reason in a *perverse unbelief*, can have no other, I mean, no other true

[15] Qui facit ea solummodo quæ vult facere, non Dominicam voluntatem implet, sed suam. Salvia.

[16] Psalm 50. 16

Prov. 17. 7

[17] Psal. 4. 3
33. 1

[18] Job 22.
32. 4

[19] Rom. 8.
4. 5

[1] See Bishop Prideaux his Euehologia, or Doctrine of Prayer. Part 2. cap 7. viz. Of Christian Austerity.

[2] See of this Book, pag. 109.

[3] *Qualem te
paraveris Deo,
talis oportet ap-
pareat tibi De-
us.* Bernard in
Cant. Ser. 69.

[4] Prov. 25.
30

[5] Psal. 137. 4

[6] Heb. 4 16

[7] Psal. 88.
10

[8] Matth. 9.
23

[9] See Bi-
shop Reynolds
third Sermon
upon Hof. 14.
mibi p. 7.

[10] Esay 29.
13

[11] Rom. 8. 8
14. 23

Heb. 11. 6

[12] 1 Sam.
25. 35

[13] 1 Cor.
12. 3

Rom. 8. 9

Acts 7. 51

true apprehension of the infinitely just God, then
some such like disheartening notions: Oh, do
not cherish such perverse, such [3] distrust-
ful thoughts: He that nourisheth hard thoughts
of so good a Lord, as our Lord God is; verbal
thanks he may bring, but such alas take not,
neither with himself, nor with his God; Not
with himself, for [4] what are songs unto
a heavy heart? Zions Songs [5] unto an en-
thralled captive? How can one, conscious that
he is dead in trespasses and guilt, come [6]
with any boldness unto the throne of grace?
how can he give lively praises? Shall the dead
[7] praise thee, O ever living God? When
their Daughter lay [8] without life, her
weeping parents took small pleasure in the noise
of minstrels; and, unto the prisoner that is
guilty, the Judges Trumpet giveth but an un-
comfortable sound: just so, unto him, whose
soul affecteth to be gracelesse, the remembrance
of God is but a [9] sad remembrance; en-
large the heart if doth not, aggravate; and
renew guilt if doth. Neither doth God re-
gard [10] such empty lip-labours: The same
unbelief which discourageth man in his duties,
the same [11] rendereth his duties displeas-
ing unto his God; if God [12] accepteth
not his person, neither accepteth he his pre-
tended services: for, as good never a whit,
as with an evil will; and needs must [13]
that will be evil, which hateth to be spiritual;
Where the heart is not Gods, what valueth
he

he the rest? nay, where the heart undervalueth his Spirit, what valueth be the heart? That heart which would [14] impose upon God without the intermediating righteousness of Jesus Christ, offereth not prayes, but affronts; not thanksgivings, but provocations; The water which he bringeth, he [15] poureth forth of an unclean vessel; the fruit which he tendereth, he tendereth [16] with a left hand; with a left hand lame and leprous; the prayer which he sacrificeth, is no more then the cutting off of a dogs neck; and his rejoycings are much like the shoutings of them who [17] compared their glory unto a molten calfe; Thus, all the honour which God purchaseth from the heart refusing grace, is only like unto that drudging work which just Masters [18] exact from their froward servants: or, much like those confessions which [19] Joshua extorted from accursed Achan; like the assistance, which wise Commanders squeeze from enemies taken in War: else, like that medicinal use which able Physicians make [20] of dangerous poisons. In a word, without faith it is impossible to please God; for, whatsoever is not of faith, is sin; viz. notoriously short of that reasonable service which the pure God may justly expect from every person, since every person hath reason enough to thirst after the holy Spirit of Christ Jesus. Sirs, from thos that do or may understand, that such a Spirit is to be sought,

U u

but

[14] *Ex arbitrio, non ex Dei imperio.* Tertul. like Israel, who when he saw without a God he could not be said, *Exod. 32. 8.* unto the work of his hands, *Thou art my God.*

Hof 14. 3

[15] *Job 14. 4*

[16] *Tit. 1. 15*

[17] *Exod. 32. 18*

[18] *Quod faciant contra voluntatem Dei, non impletur nisi voluntas Dei.* Aug. de pred. Sanct. l. 1. c. 6.

[19] *Josh. 7.*

[20] *As Philip of Macedonia, who made his enemies the Athenians, the savers of Athens.* *Plut. arch.*

[21] Rom. 2. 8

Job 21. 30

Jude 15.

Prov. 16. 4

Rom. 9. 22

Just as the Ar-
tist surmounts the
natural violence
of fire, winds
and water unto
profitable works
of Art.

but seek it not, all the *honour* which the Lord procureth, is [21] as forced, as that which through his transcendent power and wisdom, he raiseth unto himself, out of the hardnesse of Pharaohs heart; or, (which is the same) out of Adams disobedience; out of sin, as sin; and out of Devils, as Devils: Wherefore, the Lord perswade you to pant after the holy Spirit, that you may with simplicity of mind, endeavour to glorifie your God.

Object. To pant after the holy Spirit of the holy God, is a work of Regeneration; and we are no more able to regenerate our selves, then to beget our own substance in our mothers womb.

[1] ut totum

Deo detur, ho-

minis voluntate

tem bonam et

preparat adju-

vandam, et

adjuvat pre-

paratam. Aug.

[2] ut velimus

sine nobis opera-

tur Deus: cum

autem volumus,

nobiscum co-o-

peratur. S. Aug.

de grat. & lib.

arbitr. cap. 7

Ans. To regenerate our selves, in our power it is not: we are meerly passive in our spiritual, as well as in our natural birth: It is the [1] sole work, the sole act of the Holy Ghost to create anew: The more [2] observance, and the more thanks is due from us unto that Father of Lights, who is of his own will, so ready to beget us with his word of truth, that we should be, any of us, regenerated by his Spirit.

Object. Though the word preached be spiritual, we are [1] carnal and sold under sin; we are natural, and [2] favour not the things of God.

[1] Rom. 7

[2] 1 Cor. 2.

Ans.

Ans^w. Naturally (1) we savour not the things that are of God; but this we may do; a natural man may by strength of reason, so much as in him lyeth, with humility and earnestnesse, endeavour to know and taste of God, as God is now manifested in his works, and word: He may with (2) the greatest of diligence he can, observe and do the Will of God unto him in the holy Scriptures revealed; As One most unworthy of so great a Treasure, he may, in a constant use of holy Ordinances, wait for the (3) Spirit of Promise; moving causes, for which the Spirit of grace is vouchsafed, these are not; Antecedent duties, in which this Spirit is vouchsafed, they are; I say, upon these waters of knowledge the Spirit delighteth to move. Would a lost sinner patiently wait, in the use of these appointed meanes, should he never receive the Holy Ghost; yet still he had done what in him lay, he had submitted unto Christs Scepter, he had glorified his God to his power, he had made the best of a lost condition: But, the Scripture offereth more grace: He that is faithful in a little natural abilities, shall be entrusted with (4) gifts above nature: True, (5) confound nature with grace, we may not; sinful man may not justle the holy God; may not reckon himself a co-adjutor, in that, where-in God will have the (6) sole glory: Mean while as we desire, with all possible humility to acknowledge, that the holy Spirit of the great

U u 2

God

- [1] Ratⁱ communium opinionum consilii cunctis incapax, hoc solum putat in natura rerum esse quod aut intra se intelligit, aut prestare possit ex sese, Hillar. de Trin. lib. 1.
[2] Plangende tenebrae in quibus meae facultas laetetur. Aug. confess. l. 10. cap. 32.
[3] Luke 24.

49

- [4] 19. 17, 26 16. 10
(5) See Mantos upon James 2. 4
(6) See Bishop Reynolds Joy in the Lord, in quarto, milii pag. 24. Videtur etiam, Animalis homo habitus à D. D. Edvardo Reynoldo.

* Deus promittendo se facit debitorem.

(7) El'y 64.5

(8) Mr. Julian is hateful of Banbury in his New Birth, cap. 9. mibi, p. 103.

(9) id. Neverttheless, Pædiæqua, non prævia, & omittas, saith St. Aug. Epist. 106.

God is infinitely a free Agent; free as the wind which bloweth where it listeth; so, we are bound, with all possible gratitude to confesse, that this free Spirit hath tyed himself up * un- to the truth of his Promises; wherefore, we dare not but expect to (7) meet God in those wayes, wherein his free goodnesse hath appointed us to find him. Saith one, (8) God hath appointed certain things to be done by men, which, they that will not refuse to do, may do; and the which they that shall do, shall be Re- generate: For [saith (9) he] There is a com- mon work of Illumination which so make:h way for Regeneration, that it putteth into man a power of doing that, which when he shall do, the Spi- rit of God shall mightily work within him; pro- vided alwayes, that he damp not the present motions of the word and Spirit of God with pro- crastinations and delays. It is much-what in Regeneration by the Spirit, as it is in gene- ration of the flesh; the fruit of Sarahs womb is expressly the gift of God, but, there was first a generation before a conception; As to ex- pect the fruit of the womb without generation, so to expect the Regenerating Spirit without the use of meanes, were to tempt, nay, to contradict, and to controule the wise God.

Object. The wind bloweth where it listeth.

Ans. Most true it is, that the blessed Spirit sanctifieth (1) them whom, and them alone whom he listeth to sanctifie; but, as

true

(1) John 3. 8

true it is, that whosoever (2) soweth to this Spirit, shall of this Spirit reap life everlasting.

(2) Gal. 6. 8

Object. He that will sow to the Spirit, must think a good thought; but, it is not in us of our selves (1) to think a good thought.

(1) 2 Cor. 3. 5

Ans. Neither is it of our selves, that we (1) live, move, and have a being: Our self-insufficiency is so far from being (2) a bar against Duty, that it should excite us unto the use of all meanes possible: The more we want breath, the more we gasp for it: I opened my mouth and panted, for, I (3) longed for thy Commandements: Therefore work out your salvation with fear and trembling, because, he who worketh in you to will and to do, is God; Therefore be renewed in the Spirit of your mind, Therefore be ye filled with the Spirit, because God is he which poureth forth of his Spirit upon all flesh; God is he, and he alone, that must put his Spirit in our inward parts: When unto what we should do alone, the Master himself putteth a helping hand, we the servants, are the more sober, the more circumspect, the more diligent, yea, and the more confident too; for, if our Master himself begin once to help us, without doubt, he would have his work well performed, and perfectly finished: Be of good cheer, arise, he (4) calleth thee.

(1) Acts 17.

28

(2) Phil. 2. 12,

13

(3) Psalm 119.

131

When Alexander the Philosopher told the Treasurer, the gift which he expected from Alexander, was no less than an hundred talents, Alexander was very well pleased; for, said he, He understandeth me aright; he understandeth that I am both able and willing to give him [Luke 11. 13] so great a gift. Plutarch Apophteg.

(4) Mark 10.

49

Object. If he begins! But, Daith he, or will he begin?

Ans.

(1) Acts 5. 32

(2) 11. 18

28. 28

2 Cor. 3. 8, 9

Velle & currere

meum est; sed

ipsum meum sine

Dei auxilio non

erit meum.

Hieron. Tom. 2.

Ep. 197.

(1) 2 Cor. 8.

12

(2) Nos autem
dicimus huma-
nam voluntatem
sic divinitus

adjuvari ad

faciendam justi-

tiam ut accipiat

Spiritus San-

ctum quo fiat in

animo ejus dele-

ctatio dilectiois

summi illius &

incommunicabilis

Rom. Aug. de

Sp. cap. 3.

(3) John 7. 17

(4) Eley 44. 3

(1) Acts 10.

45

2 Pet. 1. 3

Ans. He both *does*, and *will*, if thou (1) wilt not *resist*: Know, where God freely vouchsafeth the *ministration* of his Gospel, there (2) the *ministration* of his Gospel is, unto them who obey it, the *ministration* of the Spirit.

Object. To obey, is also a gift of the Spirit.

Ans. Until the Spirit first furnisheth thee with a sanctified will, and with a sanctified obedience, he (1) *accepteth* what thou hast [even thy hearty will, and real desire;] If thou, in the simplicity of thy soul stretchest forth the uttermost of thine understanding and of thine affections after things *spiritual*, God will (2) mercifully interpret this a *spiritual mindedness*, he will not *quench* this *smoking flax*: Reason telleth thee, it is as well thy *wisdom*, as thy *duty* to prefer Gods *wayes*, Gods *will*, and Gods *glory*, before thine own wayes, will and glory; Doth thy heart assent unto this evident truth? If so, I doubt not but God will *sanctifie* thee by his *truth*: He that will do the will of his God, shall (3) *know* it; and he that coveteth Gods Spirit for Gods sake, shall (4) have what he coveteth.

Beloved, Of free grace it is that (1) God causeth his Gospel to shine among us; of free grace it is, that now while it shineth, we receive from it any light of knowledge at all;

of

of free grace it is, that any light of knowledge raiseth in any of us any good desires; of free grace it is, if in us, and from us, proceedeth any thought, word, or deed that good is; but then, so abundant is this free grace of his, that, if we resist not, his free Spirit will succour, strengthen, stablish us in a firm resolution and practice of glorifying our Lord God.

I pronounce therefore, [and what I pronounce, I vehemently believe to be true, viz.] that, who so, through (1) a desire of the quickening Spirit, applyeth himself unto prayer, unto the word preached, unto new obedience, &c. and doth [in a diligent use of these, and of the like Gospel-Ordinances] patiently wait the Lords leisure, in Gods time [and Gods time is best] he shall obtain the [so long desired] spirit of grace, and this, as unquestionably, as the spirit of Truth hath both offered and promised this Spirit. Consider, Friends, as faith cometh by hearing, so, if (2) any man will, he may hear; By such unlimited invitations, the Father, who sent Christ, draweth us (3) to come unto Christ! and, whosoever of us doth, in the search of the Scriptures, and fervency of prayer come to Christ, him will (4) Jesus Christ in no wise cast out: Yea, if our fainting souls mistrust, that the Father draweth us not, Behold, Christ of himself (5) cometh unto us, he standeth at the door of our consciences, at the door of our understandings, at the door of our affections,

(2) Habemus nos aliquid Dei; sed ab ipso, non a nobis, sed ex gratia ipsius, non ex nostra proprietate.

Textul. contr. Hermog.

(3) 2 Cor. 4. 6

(1) Trabitur minus modis ut velit ab illo qui novit inus in spissis hominum cordibus operari, non ut hominer, quod fieri non potest, nol. ntes credant, sed ut volentes ex nolentibus fiant. August. contr. 2 Epist. Peteg. l. 1. c. 19.

(2) Rev. 13. 9

(3) John 6.

44

(4) 37.

(5) Rev. 3. 20. Quicquid appetitur, appetitur ad modum appetentis.

(6) Psalm 24.
7:9

(7) *Cena*
et tū kōnū,
a communione
vescentium.
Iliod.

(8) 1 Cor. 5.8

(9) John 7.37.
38

(10) *Quicquid*
recipitur, recipi-
tur ad modum
recipientis.

(11) *Affectu*
consoletur ●
considerat vo-
luntates. Cyr.
Yea, we glorifie
the same Fa-
ther, which
John 20. 17
Christ himself
doth.

(1) Thus the
angels, Psalm
35. 2. *flati. ve b*
h in seip in his
own eyes, until
h in inquiry be
found to be
hateful.

ons; he standeth patiently, and knocketh importunately; he is as glad to hear our voyce, as we are to hear his; if we enlarge our hearts unto him, if we open the door unto him, though a King of glory (6) he be, he will not disdain to come in unto us; he hath a mind to (7) sup with us; and we, if we will take an humble confidence, may feast with him; our defiled consciences may (8) feast upon his Righteousnesse; of this Fountain of (9) all spiritual graces, our thirsty (10) appetites may drink freely and abundantly; and of this bread of life our hungry soules may eat their fill: If we want Spirit, look we unto Jesus Christ, he will put spirit into us; If we have a desire to glorifie the God of Heaven, then, is Jesus Christ one of our (11) fraternity; whatsoever he doth, he doth it for the praise and glory of his Father; we cannot please him more, then, when we through his mediation, make use of his Spirit to glorifie our God.

Object. If the holy Spirit may be so easily had, if Jesus Christ be so forward to seize and seal us; then, may flesh and blood (1) borrow a little more freedom: Some piety and some pleasure, some godlinesse and some worldlinesse, may, the one help out the other; Though we go on in our practices a while longer, we will be so wise unto salvation, that before death surprize us, we will settle our selves, once for all to repent, believe, obey, live strictly, &c.

Answe.

Ans^w. Satan can furnish us *every day in the year* with as handsome a device as is this : There is no resolution more *common* among the *sonnes* of men, then this is ; but withal, none more *pernicious*, none more *devillish* : This is *Sir Politique* would-be his smooth forecast ; a project fit for a limb of the *Devil* ! for certainly, *no child of God* (2) dareth to harbour so prodigious a thought in his bosom ? What !

Will you serve the *Holy Ghost* as you serve your *dogs* ? Will you (1) make use of the holy Spirit [hereafter] to *hunt and catch your prey*, but, turn him quite out of doores [now] while you *sit down at meales* ? There is not a greater (2) *spice of Atheism* in the heart of man then this ! Then, is the *stone of unbelief* (3) most unlikely to be rolled away from thy door, when, it sinketh deepest in such *sandy Foundations*. Know [son of Belial] know, To (4) neglect God in our health, and yet think to *fawn upon him in our sicknesse* ! To trample under foot the blood of *Jesus*, hoping to *serve our turn upon it hereafter* ! This is, not to glorifie, but to *delude God* ! This were, not to obey, but to *command the Almighty* ! It is, not to have a *true fear of the Lord*, but a *false love of our selves* !

Take it for a Rule, although it glister never so much, that is (1) no *true grace* which feedeth upon *delays* : One, who *now feareth* he is *now drowning* (2) will not say, To

X X

mor-

[1] Psal. 59.5
119. v. 119.

155
[2] Nolite sperare in iniquitate, nolite percare in spe. Bernardus. Serm. 2. de Advent. In vis custodiet ; nunquid in Principitibus ? Idem in Psalm 91.

[1] Ezek. 14.3

[2] Esay 26.
10

[3] James 1.7

[4] Porcis com-
parandi sunt, qui
ea prius concu-
piscunt, ut buto
canoque invol-
vant, quæ mox
avidè devorent
Parker de antiq
Brit. in præfat.

[1] James 2.
17, 26

1. 27
[2] Vera nimis
vita est crasti-
na, — timor ad-
didit alas.
1 Tim 6. 12

[3] Matth. 8.

[4] *Utrū bodie.*
Nauseabit ad
antidotum qui
haurit ad ven-
num. Tertul.
coar. Gnost.
cap. 5.

[5] *Sub lege*
est, qui timore
supplicij: quā-
lex minatur, non
amore iustitiæ,
se sentit absti-
nere ab opere
peccati: in-
deum liber nec
alienus à volun-
tate peccati.
In ipsa enim vo-
luntate reus est,
quā mallet, si
ferri posset, non
esse quod timeat,
ut liber è, faciat
quod occultè
desiderat. Au-
gust. de nat.
& grat. cap.
57.

Ecclesia in naufragio, dominorum adhuc sunt, quia non eo animo ejiciuntur quod eas habere noliāt, sed ut periculum effugerent. lio. 41. cap. 9. Sect. 8.

tomorrow I will strive to swim: The finger which feeleth a burning coal, will quickly hands off: Whoso espyeth gold dropped in the street, will not passe over it to day, saying, I will come and look after it at night; nor will one, who is a sincere follower of Christ Jesus, ask (3) suffer me first to bury my dead. This (4) future repentance, this future faith which you sinners store up in your idle imaginations, is not Repentance, but Ignorance; not faith, but fancy; a meer (5) glow-worm, having no light at all, except, what it borroweth from darkness. Hypocrites, if you see many such glow-worms, it is night with you, ye walk in darkness; and, since ye know not whether ye go, I will inform you, you are going directly in the road way to hell; although you want eyes to see him, the Devil walketh with you step by step: Do ye not feel him bearing sway in your hearts? He laugheth at your security; he laugheth, but keepeth himself invisible; he keepeth himself invisible, and leadeth you onward to perdition. Escape for your life, return; the Lord Jesus he calleth after you, His Spirit giveth you to understand, that,

To repent, believe, &c. is, not to flatter thy God, that thou wilt, forsooth, her after become duifful; but, to deny thy self forthwith,

viz,

viz. to stand in present (1) awe of Gods justice, to fear his displeasure, to delight in his Commandements, to obey his Authority, to (2) reverence his holiness, to rejoyce in his praises, &c. which to do, since we are of our selves to strangely indisposed, we seek for a communion with and for assistance from the co-operating Spirit; and this Spirit we cherish, that by it we may be (3) more and more enabled to glorifie our God.

Object. Since the glory of the Eternal Power, is so great that it cannot be (1) encreased, and so infinite that it cannot be diminished; whence is it, that God expecteth glory from man, and man seeketh to glorifie God?

Answer. Seeing vain man is so selfish, that, though he is not (1) born for himself alone, he would little benefit others, were it not that he sought his own praise; rather then he (2) should not be instrumental unto the service of the chosen of God. there is indeed implanted in him an affectation of glory; The numerous and excellent Writings of all heathen and many Christian Authors, the invention and improvement of Arts and Sciences, yea the most famous works throughout the world, may, most of them, be ascribed unto the vain glory of their performers. But we may (3) conceive no such unworthy thoughts of the infinite God; as there is in him no defect, so

[1] Therefore all commands in Scripture, requiring us to repent, believe, &c. enjoyn us to repent, believe, &c. presently.

[2] Deum colit quisquis imitatus est Seneca, Ep. 95

[3] Suavissima est vita indies sentire se fieri meliorem.

[1] In this Book, see pag. 280, 281.

[1] Non nobis solum nati sumus. Cicero,

[2] Of this Treatise, see p. 239, 240.

[3] See also pages 280, 281, 282, 284; and there N. 5.

there can be in him *no affectation* : The great God willeth that we should glorifie him, partly in regard of us , partly in regard of himself.

1. In regard of us.

God infinitely delighteth to communicate good, giveth us occasion to glorifie him, that thereby He Himself may take occasion,

[1.] Psalm 50.
15

[2.] Esay. 32. 8

[1.] Vere magnum est habere fragilitatem hominis, securitatem Dei. Seneca.

[2.] Luke 5.
1, 1

First, to relieve (1) *our necessities* : Many charitable Christians fall to *building, planting, mounding, & sim.* for no other cause, but, that they may relieve the needy in finding work for them : just so, the liberal God (2) *deviseth libereth things.*

Secondly, to (1) *instruct us* : That Children may learn from whom they receive their maintenance, Parents, before they furnish them with moneys, first, suffer them to write their wants; and, that his Disciples might know who brought fish to their Net, Jesus made Them (2) *cast their Net into the Sea.*

Thirdly, To render us profitable unto our own souls: thus, we educate our Children to better, not us, but them: thus, we place windows in our mansion-houses to give light, not unto the day, but unto our dwellings: and thus, God setteth eyes in our heads to enlighten, not the Sun, but our selves: Of what use are all those things which we see, unto the eyes of a blind person? so, of what profit is the

whole

whole world? nay, of what profit are the excellencies of Him who made the whole world, unto that ignorant wretch who sees not how to glorify God as God?

Fourthly, To [1] reward us: Thus Potentates finde especial employments for those favorites whom they resolve to advance.

Fifthly, To endear us: Thus gracious Kings to endear their people, draw not their Charriot-curtains, but suffer their subjects to have a full view of their Majesty and Persons. O my Beloved, The [1] face of Jesus Christ may endear us all; and the [2] light of Gods countenance may enflame us all, to mention his praises!

Sixthly, To delight us: A Child is highly pleased; if you suffer him to feed himself with the Nurses spoon; To a man a very great satisfaction it is to view a house of his own good contrivance, to taste fruit of his own planting, &c. Now God, who both does all for us, and can do all without us, therefore glorifieth himself in our duties, that we may be unto our selves the instruments of our own comforts: Oh, what a delight must it necessarily be unto a Christian, to have a hand in fulfilling the good pleasure of his Redeemer, and to be an [1] instrument, although a weak instrument of glorifying the great God?

Philip conquer enemies so fast, he complained that his Father would leave him no work to do; For, said he, what will it comfort me that I possess the whole world, if I have no world to conquer with mine own hands? Plutarch Apolog.

(1) Fidelibus
totus mundus
divitiarum est.

(1) 2 Cor. 4.6
(2) Psalm 89.
15

In eundem ho-
minem non puto
convivere gau-
dium & silen-
tium. Pacatus in
Paneg.

(1) When A-
lexander saw
his Father

Seventhly,

- (1) See page 266. of this Treatise.
Vix dici potest quanta l'benius imitemur eor quibus favemus.
 Fab. Inst. lib. 2 cap. 2.
 (2) Eph. 5. 1

(1) *Malim ego cum Christo vivere, quam cum Cesare stare.*
 Lutherus.
Theodosius imperator Ecclesie membrum esse maius quam in terris regnare gauderet. Aug.
de civitate Dei. lib 5. c. 26.

- (1) If the Peloponneses undervalued Philip, of whom they had received favours :
 τὶ ἔνδ' ἡ καὶ καὶ πάλιν ;
 Plur.
 (2) Psal. 144.

Seventhly, *To encourage us* : Little Infants able neither to *speak plain*, nor to *go high* alone, are [1] ambitious to be *sent upon* their Parents errands, and to do for them *petty services* : Prohibit them from *busying themselves*, and you *dull them* ; you *animate them*, if you *finde them busynesse*. Oh, what an encouragement is this, that, such [2] infants as we are, may be allowed to *walk with the Father of Lights* ! Be we *holy*, be we *perfect*, as our *heavenly Father is holy and perfect*.

Eighthly, *To honour us* : It is a most unspeakable honour unto the *lost sons of Adam*, that any of them may be at *any time* [1] admitted to *observe, obey, worship, prayse, blesse and glorifie* the most incomprehensible Lord God ! The meanest Office imaginable about his *sacred Majesties person*, is therefore honourable, because it *relateth unto a King* : They are *Bishops and Nobles* who *stand before our Prince* ; and we are *Priests and Kings*, if we *attend our God*.

Lastly, *To make us ever mindful of our own felicity* : Many subjects are happy in their *Soveraignes*, but will not [1] know it. We, the Children of this generation, we whom the Lord hath sorted out to be the prosperous subjects of so gracious a Prince, and of so vertuous a Princess, break forth with the [2] Psalmist, *Happy are the people which are in such a case* : and yet the more some *Pliny the second* shall set forth unto us the *prayses of*

Our *Charles the second*, the more we his subjects shall perceive how exceeding happy we are : When we set [3] forth the prayes of our God, *we do not add unto the goodnesse of God, but* we add unto our selves a further [4] knowledge of Gods goodnesse : Had *Cromwell* known, he would not have been the death of *King Charles the first* ; Had the *Jewes* [5] known, they would not have crucified the Lord of glory : Did sinners [6] understand what praye the eternal God deserueth, they would no longer be disobedient unto so gracious a God : Were God set [7] forth unto us in the *praises due unto his Name*, we should the lesse need to be called upon to glorifie him as God. Worship him [8] all ye people ; would we fancy unto our selves a [9] God after our own hearts desires, were there other Gods beside the only true God, we could not chuse (if any were to be chosen) we could not (if we would) desire to be protected by a [10] more easie, a more indulgent, a more gracious, a more glorious, a more lovely, a more absolute God, then is *this God whom we serve in the spirit* ; we can never enough set forth his glory, we can never enough glory in his protection and government, we can never [11] sufficiently glorifie our Lord and King, our King and our God !

(3) Psal. 100. 4

(4) 9. 10

(5) 1 Cor. 1. 8
Jer. 13. 11

9. 24

(6) *Simul ut
desinant igno-
rare, cessant &
odisse.* Tertul.
Apolo. cap. 1.(7) Psalm 48.
11

22. 3

(8) 1 Sal. 95. 6

135. 3

(9) Micah 6. 3

1 Chro. 16. 10,

31

(10) Psalm

148. 13, 14

149. 9

Rom. 1. 7

Revel. 15. 3

Psalm 145 per
totum,

Esay 62. 5

63. 7

26. 3, 4, 12

Jer. 17. 12, 13,

14

Deut. 10. 20, 21

(11) *Nam cum**Deus amat, non**aliud vult quam**amari.* Bern.

Serm. 88. in

Cant.

2. In regard of Himself.

God hath all the reason in the world to require man to glorifie his most blessed Name: for

(1) Homo cum
fis, id fac
semper memine-
ris; Si me arguat
Deus, non re-
darguimur
à me, sed ex
me potius
iustificabitur.
ibid.

(1) Rom. 2. 14
(2) Μία ἀμοι-
βὴ καὶ ἰοῦδαίῃ
παρὰ ἀνθρώ-
πων, τὰ αὐ-
τῶν ἀπὸ
ἀπὸ τῶ
ἰσθ. Clem.
Alex. Strom.
1. 7.

(1) Qui esse
vult sibi, & non
tibi, O Deus,
incipit nihil esse
inter omnia.
Bern. in Cant.
Serm. 10.

(1) True, the
Tree which
cumbereth the
ground, shall be
burnt; Luke 13. 8, 9:

First, Although from the first minute of Adams fall unto this very instant, we cannot bring unto God the tribute from us due; nevertheless, it is most just with God to demand [1] from us that perfection of prayse, which while our first Father stood, we were enabled to surrender.

Secondly, Seeing then when Adam was found guilty of Treason, the Lord [1] seized not upon the whole forfeiture, but left in us remainders of conscience, of memory, of understanding and of good affections; most equal it is, that whatsoever he leaveth with us, should be [2] not at our, but at his sole pleasure and command.

Thirdly, God hath vouchsafed unto us the blessings of the earth, and of the heavens; the precious truths of his Word, the rich graces of his Spirit, and those unsearchable Treasures given unto us in his only Son upon [1] no other terms, but that in them and for them his Name should be by us glorified.

Fourthly, What wise man ever built a house for [1] no purpose at all? who planteth a

vine; but the Lord diggeth, &c. about it, that it may bring forth fruit,

Vineyard, and eateth not of the fruit? Who feedeth a flock, and drinketh not of the milk? If God be a Lord, where is his fear? If a Father, where is his honour? &c.

Lastly, Let a Souldier do what becometh a Souldier; and let a Sovereign do as becometh the Majesty of a Prince: When, upon Darius his large offers, Parmenio had said, Surely I would accept these offers, were I as Alexander; said Alexander (1) so would I were I as Parmenio. Beloved, as God wayes are not the same with our wayes, so neither are his thoughts as our thoughts: It (2) consisteth neither with the justice, nor with the wisdom, nor with any other attribute of God to dispense with the glory ever due unto his Name: Take the whole at once, Should the infinite God cease to see himself glorified, he would un-God himself.

Think upon it Sinners: Ought Jehovah to be glorified as he is absolutely, a God? as he is relatively, a Lord? and, dare any of you continue a Vessel of dishonour? Be ye not as things without life, but as living Creatures; be not as bruits, but as creatures reasonable and well affected; Be not as they unto whom no Gospel is preached, but as Gospel-professors; O let not the Gospel of Jesus Christ be hid unto you; but, let it be unto you the ministration of the Spirit. The Lord hath made his

(1) Plut. Apothegm.

(2) when Harpalus would have had his Kingmans evil words escape unpunished: No, said Philip, for, Βιάτιόν ἐστι τῶτον αὐτοῦ ἢ ἡμῶν. Ἰδὲ τῶτον καὶ καὶ αὐτοῦ. Plutarch. ibid.

(1) Iſtū gratiam non habuit homo primus, quā vellet nunquā eſſe malus; ſed ſaxe habuit, in quā ſi permanere vellet, nunquam malus eſſet. Sed deſeruit & deſertus; Hac prima eſt gratia quæ data eſt primo Adam. Sed hæc potentior eſt in ſecundo Adam;

Prima ſit, ut habeat Homo juſticiam ſi vellet; Secunda ſit etiam ut vellet, & tantum vellet, tamēque ardore digna, ut carnis voluntatem contraria concupiſcentem voluntate ſpiritus vincat. Aug. de concept. & grat. cap. 11. &c. 11.

(1) Deut. 29. 29

(2) Nunquam verſuadiones eſſe debemus quum cum de Deo agitur. Secunda nat. queſt. l. 7.

(1) Mat. 6. 34
John 14. 1

(1) See of this Treatiſe, pages 76, 77, 78, 79, 80.

(2) Quis coram Deo innocens invenitur,

qui vult fieri quod vetatur, ſi ſubtrahas quod timetur?

only Son a powerful (1) Mediatour; he hath shed forth the Spirit of his Son; he hath prepared Ordinances to conveigh, hath given both an understanding to ſee, and affections to yern after this Spirit of his Son; and, after all theſe mercies are even forced upon you, are you as barren, and as unfruitful as ever? Be not, O be not the thimbling, the croſs-grain'd matter of Gods ſevere glory; but, be the pliant instruments of his deſerved honour! not only be, but ſeck his praiſe.

Object. What if we are already predeſtinated to be Veffels of diſhonour? Then —

Anſw. 1. If you come too near (1) unto the inaceſſible Light, I ſay, if you ſtare the Sun in the face, ye do but dazzle your eyes: Be (2) ſober.

Anſw. 2. Were you aſſured that you are Veffels fitted for deſtruction, this aſſurance would but (1) torment you before the time.

Anſw. 3. Suppose you are (1) unavoidably the Veffels of diſhonour, yet make the beſt of a forlorn eſtate: diſhonour, neglect, provoke (2) the juſt Judge as little as you can; ſaved or not ſaved, your Duty is to obey.

Anſw.

Ans. 4. Should all endeavours fail, you can but perish.

Ans. 5. If you will *gluck* *external* destruction upon your soules and bodies, thank your selves : As for the most merciful Father of our Lord Jesus Christ, his Gospel is brought home unto you : He *proclaimeth* *gr* (1) *pardon*; and that general pardon is now *particularly* *sen* *dered* unto you, I say, unto you.

Ans. 6. Although your day be (1) already far spent; if the Lord will, you may *redeem the time*; God assisting, you may run, and so run, that you may (2) obtain.

Ans. 7. Obtain, or obtain not; forasmuch as the *long-suffering* God hath prolonged his patience toward you : Do not any longer *abuse his patience* : dishonour him (1) henceforward as little as (2) you can; nay, henceforward glorifie him as much as you can.

Ans. 8. One way of glorifying your God, is, to (1) leave him unto the *prebeminence* of his *secres* counsel : *Servants* may not pry into their *Masters* mind, nor *Children* into their *Fathers* will, nor *Subjects* into the unsearchable hearts of *Princes* : It is your wisdom to *submit*, *trust*, and obey.

Ans. 9. His you are unto whom you obey :

Y y 2

if

(1) *Dignus* *is* *eis* *quibus* *omnia* *debita* *dimittis*, *etiam* *promissio-* *nibus* *tuis* *de-* *bitorem* *fieri.*
Aug. Conf. l. 5

(1) *Marth.*
Luke 23. 43
(2) *Cesset* *vo-* *luntas* *propria*, *non* *erit* *infernus.*
Bernard.

(1) *Consilium* *futuri*, *ex* *pra-* *terito*, *venit.*
Seneca Epist. 83.

(2) *Fructua-* *rius* *nihil* *facere* *debet* *in* *permi-* *ciem* *proprietas.*
l. 13. sect. 4. F. *de* *usu* *fructu.*

(1) *Audaciam* *existimo* *de* *bono* *divini* *praecepti* *disputare.* *Ter-* *tul* *de* *poenit.* *cap. 4.*
Prior *est* *ambo-* *ritas* *imperantis* *quam* *utilitas* *servientis.* *Idem.*

(1) That is, of
a Devil; see
1 John 3. 8.
for, *Alterius
esse non possunt
nisi Diaboli, quæ
Dei non sunt.*
Tert. de Idol.
cap. 18.

(2) Phil. 2. 12
(3) 2 Pet. 1. 10

(1) *Modo mi-
rabili & ineffa-
bili agens.* Aug.
de prædest.
sanct. cap. 20.
(2) *Patrem mi-
serico diarum, esse
necesse est etiam Patrem miserorum.* Bernard, *Serm. 1. in fest. omnium
Sanct.*

(1) John 8.

21

(1) Matth. 20.

16

(2) 1. 21
(3) Heb 12. 14
*Vere Christianus
est qui plus
amat Dominum
quam timet pec-
catum.* S. Ber-
nardus,
*Ille autem pec-
care metuit, qui
peccatum ipsum,
sicut gehennas
odit.*

if you harden your hearts, ye do the work of a Reprobate; (1) if you seek to glorifie your God, you take a course to (2) work out your salvation, nay, to make your calling and election sure.

Ans. 10. Many that have sought to work out their salvation, God hath rejected: For why? They sought themselves, not their Ruler; but, unto him who unfeignedly sought to glorifie his God, as God, God never yet denied his Spirit of Regeneration. This is a Gospel truth; God who (1) doth sometimes most freely give of his Spirit unto such as once despised grace: will never (2) withhold grace from them who implore his Spirit.

Object. But, do not some who seek Jesus, dye (1) in their sins?

Ans. Yes: very (1) many: For why? They seek to be saved not (2) from their sins, but from Hell; They would separate sanctification from justification; They would partake of mercy, but not (3) of Holiness; Flourish under the Crown they would, but would not submit unto the Scepter; They love Jesus, but not Christ; Would they seek as well Christ as Jesus; Would they seek him to be as well their Captain as their Salvation; as well their

Ga-

Governour as their Saviour; as well their Wisdom as their Redemption; as well their Death as their Resurrection, they should not then dye in their sins: Bradford somewhere saith, that The Gospel is a new Doctrine to the old man; if the old man will, without more hurt then good to himself receive it, he must become new that he may receive it: If we would seek Christs Kingdom, we must also seek the righteousness thereof; If we would have his Kingdom come, we must let his will be done: If we would be under grace, sin must not have dominion over us.

Object. They must dye in their sins, if they be (1) children of wrath.

Ans. The (1) Lord taketh pleasure in them that fear him, in those that hope in his mercy. Such as are by nature children of wrath, cease so to be, if they cease to be children of disobedience.

Object. whom he will, God (1) hardeneth.

Ans. True, God withholdeth the (1) means of grace from what Kingdom, City, Parish, or Person he pleaseth: Where means of grace is offered, there he likewise hardeneth such hearts as Pharaoh-like refuse to submit; he hardeneth such as like the Jewes affect to be ignorant; such as bend the strength of their understanding and affections against his

(1) Eph. 2. 3.
2, 3, 4

(1) Psalm 14. 7
II
Nihil tam dignum Deo, quam salus hominis.
Tertul.

(1) Rom. 9. 18

(1) Amos 4. 7
Dum scire non
posset, nisi
Deo docente;
sine Deo, non
cognoscitur Deus.
Irenaeus lib. 4.
cap. 14.

(2) Illud nescio
quomodo dicitur
frustra Deum

misereri nisi nos volumus. Si enim Deus miseretur, etiam volumus; ad eandem quippe misericordiam pertinet, ut volumus. S. Aug. ad Simplician, lib. 1. qu. 2.

(1) Deus sumit
ex se materiam,
& velut quod-
dam seminarium
miserendi—
miserendi cau-
sam & originem
sumit ex proprio.
S. Bernard.
Serm. 5. in nat.
Dom.

(2) Hec gra-
tia quæ occulte
humani cordi-
bus, divina
largitate tri-
buitur, à nullo
duro corde re-
spuitur; ideo
quippe tribuitur,
ut cordis duri-
tia primitus au-
feratur. S. Aug. de præd. Sanct. cap. 8. A Deo discendum est, quid de Deo intel-
ligendum est, quia non, nisi se autore cognoscitur. Hillar. de Trin. lib. 5.

revealed pleasure, then he *hardereth*; for, although God vouchsafeth to *elect* and call us without our wills, *sanctifie* and save us against our wills he (2) will not.

Object. Who then shall be sanctified?

Ans. They whose affections God (1) subdueth, and whose heart he (2) openeth: If hitherto God hath neither subdued thine affections, nor opened thine understanding, do not forthwith give thy self over unto a reprobate mind, but, give diligence to be found of God, at and in his Ordinances: Be sure to be in readinesse at the Pool of Bethesda against the good Angel in my Text moveth upon those waters of knowledge; If thou wouldest be a Temple for the Holy Ghost, wait thou at the gates of his Temple: and, if it be the work of a God, to command thy stubborn heart, surrender thou thy stubborn heart, that God may command it, Phil. 2. 12, 13.

Object. Deut. 29. 4.

Ans. From v. 3. Had they followed God (1) fully,

- (1) fully, as *Joshua* and *Caleb* did, God would
(2) have given them a heart.

Object. *John* 6. 44.

Answ. True : For except the Father had
(1) revealed how well he was pleased with the
Son of man, none (2) would ever have come
unto the Son of man, as unto a (3) Me-
diatour.

Object. *John* 3. 5.

Answ. Therefore let not *Nicodemus* trust
unto that which is born of the flesh ; but, let
him thirst after the Spirit.

Object. *Esau* have I (1) hated.

Answ. While *Esau* was yet unborn ; God
foreknew that the promised seed should de-
scend from the loines, not of *Esau*, but of *Ja-
cob*.

Object. Not of works : but (1) of him that
calleteth.

Answ. True ; for He (1) loveth us first :
First, we must be known of God, before we
(2) can know God.

Object. who hath then (1) resisted his will ?

Answ. He who might have known God, but
would not.

Object. It is not (1) of him that willeth,
nor of him that runneth, but of God that shew-
eth mercy.

Answ. True ; for it is the Lords mercy if
we (1) either will, or run.

Object. Why say you then, that God never
withheld grace from them that seek grace ?

Answ.

(1) Num. 34

24

(2) Deut. 5. 29

(1) Mar. 3. 17

17. 5

(2) *Esay* 53. 2

compare *Luke*

24. 21. with

Rom. 1. 4

(3) 1 *John* 2. 1

(1) *Rom* 9. 13

(1) *Rom.* 9. 11

(1) 1 *John* 4. 19

(2) *Gal.* 4. 9

(1) *Rom.* 9. 19

See of this Tre-
atise from page

76. forward.

(1) *Rom.* 9. 16

(1) *Phil.* 3. 13

(1) Matth. 7. 7

Ans. Because, *seek and you (1) shall find.*
Object. May then, any one that seeketh grace, receive Christ?

(1) Revel. 12

Ans. Yes, Who so (1) will.

17

Object. But, can any one?

(1) John 1. 12

Ans. No; None but (1) such as believe in his Name.

Object. Can any that will believe?

(1) Phil. 1. 29

Ans. Any to whom it is (1) given.**Object.** How if it be not given to believe?

Ans. They unto whom it is not given to believe, must, as I told you, believe, *First*, that (1) of themselves they can do nothing; *Secondly*, that (2) From the Father of Lights cometh every good and perfect gift; *Thirdly*, that this Father of Lights hath appointed ways and means whereby (3) this gift of faith may be obtained; *Fourthly*, that a (4) Duty lyeth upon them diligently to apply themselves unto the appointed means; *Lastly*, that in the use of the means appointed, he shall not (5) seek Gods face in vain.

[1] John 1. 5. 6.

Privatio generalis appetitum.

2 Cor. 3. 5

Ephes. 2. 9

[2] Jam. 1. 17

[3] Heb. 11. 6

[4] Acts 1. 7.

30

John 6. 29

Esay 8. 19

1 Jol n 3. 23

[5] Isa. 45. 19

Lament 3. 25

Amos 5. 6

Psal. 147. 11. 119. 151. 79. 1. 34. 18. 145. 18. 84. 11. Matth. 7. 7. Revel. 3. 20. Nec latuit præceptorem præcepti pondus hominum excedere vires: Sed iudicavit utile ex hoc ipso sua illas insufficientia admoneri.—Ergo mandando impossibilia non prædicatores homines fecit; sed humiles, ut omne in obstruatur, & subditus sit omnis mundus Deo, quia ex operibus leges non iustificabitur omnis caro, eo am illo: accipientes quippe mandatum, & sentientes defectum clamabimus in caelum, & miserebitur nostri Deus. S. Bernardus Serm. 50. in Cantic.

Object. Where then lyeth the Controversie?

Ans.

Ans^w. In man's pronesse to [1] dispute against God : Sirs, Truth [2] would free us from extreame, would we receive a love of the truth : For instance, Them that are without the pales of the Church God [3] judgeth ; therefore, *what have we to do, to* [4] *judge them that are without ?* Next, since we of this Kindom are a people near [5] unto the Lord, let every man mind his own Duty : If the Lord will that John should tarry in the flesh, until Jesus [7] come in his fury against Jerusalem, what hath Cephas to do with that ? Let Peter follow Jesus, and leave John unto his Masters pleasure. Thirdly, The good Angel in my Text would quickly roll away the stone, would we cease to interpose our thoughts [8] against Gods thoughts : Had the woman of Samaria known the [9] gift of God, instead of urging [10] *Art thou greater then our Father Jacob*, she would have asked [11] *Sir, give me of this water that I thirst not* : On the other side, While Naaman is wroth [12] to see his opinion crossed, he continueth as leprous as ever : The Question was not, whether had been the better manners in home-bred Elisha to send his messenger, or to come out himself unto Prince Naaman ; Nor whether was a more probable course [like our Princes which heal the Kings Evil] to move the hand over the place affected, or merely to wash it with cold water ; no, nor yet what was most seem-

[1] Rom 9.20
*We are like him
in Seneca; Dic
aliquid, ut simus
duo.*

[2] John 8.32

[3] 1 Cor. 5.

13

[4] 12

[5] Psal. 148.

14

[6] Phil. 2.12

2 Pet. 1. 10

[7] John 21.

21, 22

[8] Esay 55.8,

[9] John 4.

[10] 12

[11] 15

[12] 2 Kings

5.10, 11, 12,

13, 14

Omnis festinatio

cæca est. Seneca

de Benefic. 1. 3.

c. 3.

Luke 16. 15

[13] 1 Cor. 1.
20, 25, 27, 28,

How brutish
and below our
thoughts is the
manner of
mans generati-
on & and yet
God is pleas'd
from that bru-
tishnesse of hu-
mane nature, to
raise unto him-
self his own I-
mage, even, a
nature exalted
above the nature
of Angels.

Water in Bap-
tism how com-
mon as element
Bread & Wine
are ordinary
food; and yet
by these God
vouchsafeth to
convey his Spi-
rit! why?
Answer The more
inconsiderable
the means of
any mercy or
grace, the more
plainly God is
seen to be the
Author of that
mercy and grace.

1 Cor. 3. 7

[14] Luke 5.

[15] 17. 16

ly in a Prophet, whether to send a stranger
unto an unheard of practice, or to stand and
call upon the name of the Lord his God; no,
nor whether were to be preferred Abana and
Pharpar, or the Rivers of Israel; nor lastly,
whether the waters of Jordan were cleansing
waters; No, The state of the question was,
Whether [13] Jordan could cleanse from
the Leprosie then when the Lord said, Wash
in Jordan, and Jordan shall cleanse. Just so,
The Question is not, whether a natural man
can discern the things of God; for we are all
of us born spiritually blind; no nor yet whether
the Lords Christ can give sight unto the blind;
for, unto God all things are possible; but, whe-
ther clay and spittle, even earthen Vessels may
not then help men to their sight, when Christ
so ordaineth: Sure I am, in every Ordi-
nance of His the power of his [14] Spirit is
ready to heal. A leprosie we all bring with us
into the world; and let Gehazi, reprobate as
he is, accompt upon it, that he shall dye le-
prous; but, if Christ bid a man shew himself
unto the Priest, though that man were a Sa-
maritane, I would not [15] question his re-
covery. Except a man be born again, drawn of
God, endued with Christs Spirit, &c. there can
be no entering into the Kingdom of Heaven; It
is confessedly true: And of this truth both
the Jewes were frequently animadvertized,
and the Gentiles thoroughly informed; and
herein great was the loving kindnesse of God

unto

unto both *Jew* and *Gentile*; but, *Christian*, in the mean space, what signifieth the *ministry* of the *Gospel*? Is not the *ministration* of the *Gospel* the [16] *administration* of the *Spirit*? Verily it is. Unto them who are without [17] the *pales* of the *Church* our *Gospel* is hid, unto them within hid it need not be; It is, I say, the *savour* of death unto death [18] only unto such as *chuse* death rather than life.

Object. without me ye [1] can do nothing.

Answ. By God thou [1] movest; Tell me, is that a pretence for thee that thou canst not stir? Rather (as I have already answered) it is [2] an argument that thou mayest stir, if thou wilt. That which thou sowest, thou sowest not [3] that body that shall be but bare grain; yet be not deceived, [4] God is not mocked; what thou sowest that thou [5] therefore reapest, because, unto [6] every seed, God giveth his [7] own body: The same God, which [8] maketh our obedience the measure of his heavenly gifts; the same God which maketh our mortal life, the beginning of life everlasting; the same God, which useth the blood in our veins to convey animal spirits; the same God, which frameth the body for the benefit of the soul; the same God, blessed for ever, maketh use of our natural senses, while he infuseth into us spiritual graces: If

[16] 2 Cor. 3.8

[17] 4. 3

[18] 2. 16

[1] John 15. 5

[1] Acts 17. 28

[2] Phil. 2. 13

[3] 1 Cor. 15.

[4] Gal. 6. 7

[5] 8

[6] 1 Cor. 15. 38

[7] Matth 7. 7

Luke 11. 13

& sim.
[8] Matth 16. 27

[9] Heb. 2.3

12. 25

Hof. 2. 15

Psalm 126. 9

Phil. 2. 12

Despice, ne pa-
rum sit provi-
dum, sperare ex
aliis, quod tibi
ipse non praestes.

Plin. lib. 2.

Epist. 10.

Nevertheless,

Ille facit, ut nos

faciamus quae

praecipit, nos

non facimus ut ille faciat quae promissit. Aug. Epist. 143. see Psalm 57.3. *inspirat Cha-
ritatem ut quae discenda novimus, diligendo faciamus.* Therefore, Phil. 2. 12, 13.
Take the ball at the bound.

we desire that God should [9] *not be want-
ing unto us*, let not us be *wanting unto our
selves*: Unto your finest and smallest white
threads; tye that thred which you call brown;
tye unto that pack-thread; unto that the smal-
lest Twist; unto the Twist, a small cord; to
that a threefold cord; to a threefold cord, a
Cart-roap; to a Cart-roap, a strong Cable;
and, although the weaknesse of the first thred
could not; yet, the strength of the Cable
may wind up an *Anchor of hope* at the last.

Object. But certainly, it is *not in mans pow-
er to come unto Christ.*

(1) Matth. 11.

28. compared
with Mat. 14.

27, 28

(2) John 6.37

(3) 1 Sam. 3.

5, 10

(1) Rom. 9.22

(1) 21

(1) See here
page 56. for-
wards.

Hof. 13. 9

Answ. Where [1] Christ calleth, *there
is hope given* that he will [2] *give a power*;
Samuel knew not the Lord at the first and se-
cond calls, but before he could take any
rest, he was [3] *made to know* the Lord.

Object. But assuredly, God hath his [1]
Vessels of wrath.

Answ. He hath so: namely, the [1] *Ves-
sels unto dishonour.*

object. And them he fitteth unto destruc-
tion.

Answ. Not so: They [1] *fit themselves
for destruction.* The *Vessels of mercy* were pre-
pared unto glory by God; but the *Vessels of wrath*
draw

draw their own destruction upon themselves. The wages [2] of sin is death, but the [3] gift of God is eternal life.

[2] Rom. 6.23
 τὸ γὰρ ὁψώνιον.
 Opsonium est stipendium, es-
 culatum apud Romanos, Paraph. Calus panaria cum opsono virum dedit. Sueton. in Caio, cap. 18. The military stipend for which sinners fight under sin against God, mercede: who goeth a warfare, 1 Cor. 9. 7. at his own charges? The pay which unbelievers serve for, is Death. (3) Cum quis propter nullam aliam causam donat, quam ut libertatem & munificentiam exerceat, Hec proprie Donatio appellatur. Julian Diss. de Donationibus, lib. 1.

Object. May then he, who was formerly a vessel of dishonour, now be a vessel unto honour?

Ans. 1. Leave [1] secret things unto God.

Ans. 2. For ought that you, or I know, the same person who once seemed a Vessel unto dishonour, may hereafter prove himself to be a Vessel unto honour; namely, if he [1] purge himself.

Object. Can a man purge himself?

Ans. Because I have purged thee, and thou wast [1] not purged: There is an effectual purifying upon Gods part, and a [2] dutiful purifying upon our part. Friends; if when the holy Spirit cleanseth a person, that person [3]

dent mentem oportet, ut prohibeatis. Liv. lib. 9. (3) James 4. 8. Spei inanes quæ in medio spatio franguntur, & corrumpunt, & ante in ipso cursu obruuntur quam portum conspiciere possunt. Cicero de Orat. lib. 3. Alii ibunt qui ad summa nituntur. Quintil lib. 1. in Proem. 1. John 3. 3.

(2) Rom. 6.23
 τὸ γὰρ ὁψώνιον.
 Opsonium est stipendium, es-

(1) Deut. 29.
 29. Tiberius ac-
 crius accepit re-
 cludi quæ repri-
 meret. Tacit. sed
 Prov. 25. 2, 3

(1) 1 Tim. 2.
 21

(1) Ezek. 24.
 13
 (2) 1 John 3. 3
 Di prohibebunt
 hæc, sed non
 propter me celo
 descendent; vobis

cleanseth

(4) *Magis indolis signum est sperare, semper.*
Florus, lib. 4.
Nimis durus est animus qui,
 1 John 4. 19
Luke 7. 47
dilectionem si nolebat impendere, nolit rependere. Aug. de Catech. Rudib. c. 4. *ΣΤΙΣΥΝΕΤΕΡΟΙΣ ΦΙΛΙΣΤΕΙΣ* Theocrit. *Vin' ut ameris? ama.* Martial. (5) 2 Tim. 2. 22
 (6) Col. 1. 12.

cleanseth himself too; it is then a [4] sign that he is a vessel sanctified, and set apart; that, he is [5] therefore a vessel unto honour because meet, or rather [6] made meet for the Masters use: and then at length, is he meet for the Masters use, when he is prepared unto every good work.

Object. How! unto every good work?

Answ. Yes, unto every good work: A vessel meet for the Masters-use is, therefore, ever prepared unto every good work, because ever empty of it self, and ever cleansed by the Spirit. Then, when Gods will meeteth with a carnal mans interest, even a [1] gracelesse person will after an unsanctified manner be for the wayes of God: but Sirs, the truth of our graces lyeth, at least appeareth, chiefly in our self-denials. O Friends, self, self, [2] betrayeth us: Until we are thoroughly [3] satisfied, that God is wiser for us, then we are for our selves; more faithful unto us, then we are unto our selves; better [4] unto us, then we can be unto our selves; we vainly seek our own interest; but [5] when once we have tasted of that spiritual sweetnesse which

(1) See Bishop
 Sandersons
 Sermon on
 1 Kings 21. 29
 Dykes deceitful
 Heart. cap. 6.

7,8
 Downhams
 Christian warfare, part. 4. l. 1.
 c. 13. sect. 3.
 and l. 2. 11.
 Boltows walking with God,
 mihi, pag. 299.
 deinceps.

(2) Mat. 16. 24

(3) Εἰς ἑμὴν ἀπὸ τῆς σῶσιν, &c.

Clem. Alexan.
 Strom. l. 4. for,
 Intellectio, quies
 intellectus.

(4) Charior est superis homo, quam sibi—(5) Tum Deum amare libet, cum persuasum habeamus ipsum esse optimum, maximum, ubique presentem, omnia in nobis efficientem, cum in quo vivimus, movemur, sumus.

is wrapped up in the performance [6] of a duty out of dutifulness, and in the exercising of our selves unto obedience; we then take a delight to be, not at our own commands, but at our Masters service: Glad we are then, that the high and mighty God will vouchsafe to cut out any employment for us; Psalm 119. *ferè per totum.*

Beloved, There is no such freedom as that which the blind world accompteth strictness: Call to mind the lamb [1] in Nathans Parable; or the [2] Cat of Publius, or Ulysses [3] his Dog: The lamb will grow up together with the poor mans Children; the Cat naturally savage, will affect the bosom of her mistress; and how dogged soever, the Dog will hardly be beaten from [4] his owners heels: These, and other brute beasts, tamed by men, are even transported, if allowed freely to associate themselves with their masters: O my Beloved, man, reasonable man, man instructed, well may he take a thousand thousand times more delight in the acquaintance, wayes, pleasure, presence, and communion of his God! Christian, art thou dearer unto the Spaniel now at thy heels, then the person speaking in my Text is unto thy redeemed soule?

(6) Dominus non necessitate, sed Psalm 40. 7, 8, obedientia vincitur ad mortem. Omnia sunt facilia charitati; Aug. de nat. & gra. c. 69. suave fit quod non delectabat.

Idem. Non est terribile sed suave mandatum. Idem.

(1) 2 Sam. 12. 3

Esay 1. 3

(2) Issa est passere acquiri Catulli;

Issa est blandior omnibus puellis; Hanc tu, si queritur, loqui putabis; sentit trinitumque, gaudiumque, collo nixa cubat, capis que somnos. Martial. lib. 1. Ep. 101.

(3) Ορμηνεύει ο Ήσυχος, & οὐατα καὶ βαλεὺς ἀμφοτέρω. Homer. Udyss. 5.

(4) Tobit. 5. 16

Non quiesco nisi osculetur me osculo oris sui: Gratias de osculo pedum, gratias & de manus; sed si cura est illi ulla de me, osculetur me osculo oris sui. Non sum ingrata, sed amo; accipi, facior, meritis potiora, sed pro suis inferiora votis; desiderio seror, non ratione, &c. Bernard. Serm. 9. in Cantic.

How

How is it, that thy soul is not ravished with his Spirit ?

Plainer and fuller sentences are not extant in Holy Writ, then such as [1] Truth maketh us free, Where the [2] Spirit of the Lord is, there is liberty, &c. For, a mind truly spiritual is never more at liberty, then when it is most dis-enthralled from serving sin; nor [3] doth it ever more enjoy it self, then when it is most taken up in the glorifying of God. Of great use is that small Book [4] which maketh Religion our businesse; but, in very truth, we never make Religion the businesse of our souls, until we first [5] make the glory of our God the businesse of our Religion: till then, against flesh and blood, yea, against principalities and powers wrestle we may; but, little is our victory, because little is our faith, that is, little do we seek the glory of our God.

[1] John 8.

33, 36

[2] 2 Cor. 3.

17

— qui, non amore iustitia se sentit abstinere ab opere peccati, nondum est liber ac alienus à voluntate peccandi. In ipsâ enim voluntate rema est, quâ mallet si fieri posset non esse supplicium quod timeat, ut libere faciat, quod occulte desiderat. August. de nat. & gr. cap. 57.

[3] Melior est cum totus haret atque constrin-

gitur incommutabili Bono, quam cum inde vel ad seipsum relaxatur. Idem de doctrin. Christ. [4] Memorials of Godliness, and Christianity, by Herbert Palmer. [5] Etiam si dicat illi Deus, Mere delictis carnis, bus sempiternis, & quantum potes, pecca, nec morieris, nec in gehennam mitteris, sed mecum tantummodo non eris, exhorrescit; & omnino non peccat [non jam in illud, quod avertit timor, non incidat, sed] me illum, quem sic amas, offendas. S. August. de Catechizand. Rudibus. c. 17.

[1] Rom. 7. 25

Math. 6. 33

Luke 14. 26, 28

31. 33

Those seemingly bitter herbs of contrition, humiliation, repentance, self-denial, &c. the which new born-babes can so hardly force themselves to swallow down, will then be [1] pleasant unto their relish, when they have once tasted how good and gracious that God is, which

which calleth [2] them unto these duties: Oh let us, who are Preachers of the Gospel, fully [3] instruct our people what it is to honour, or dishonour an infinite God; for, where the knowledge of this [4] one point is prevalent, there [grace assisting] all other exercises of Godlinesse will co-incidentally follow: Once convince a sinner what it is to dishonour the God and Father of our Lord Jesus Christ, humble himself that sinner will, repent himself he will, deny himself he will, &c. nay, he will earnestly thirst after the sanctifying Spirit, purposely, that he may be enabled to glorifie his God, as God.

It is becaule we Ministers have not wholly purged our selves from the idlenesse of self-love; if, at any time, notwithstanding so many discouragements are cast into our way, we [1] advance not our peoples soules before our private interests: And it is because you Parishioners find not the [2] sweetnesse of honouring the Lord with your substance, that Our right, your Tythes, cometh so unwillingly from [3] you: These follies would no longer blemish our Gospel-conversation, could our soules once unfeignedly make their boast of our God, esteeming HIM, as indeed he is, Our Prayse.

Your family-duties, your attention at Catechisings, your resorting unto Sermons, & sim. I joy, and rejoyce in; go on and prosper: Neverthelesse, for the good of your soules I speak it, in divers persons here among us, I

A a a

had

[2] Luke 16.

14

[3] Danda in-
primis opera est,
ut Deum nomi-
mus quotquot
felicis esse
volumus.

[4] Luke 10.

42

Magnam rem
puta, hominem,
num agere;
præter sapien-
tem, nemo num
agit. Seneca.
Epist. 120.

[1] John 21.
15, 16, 17, and
Debetur maximo
operi hæc vene-
ratio, ut novissi-
mum sit, ambor-
que ejus statim
consecrandus.

Plin. Panegy.

[2] Matth. 26.

10

Mark. 14. 6, 8

Luke 8 3

John 19. 39

Revel. 19 24

[3] Philem. 19

had not perceived that defect of knowledge which I do now discover, had not the *public prayers* of our *English Church* been newly restored unto our *Congregations*: Verily, I commend you, for that *most times* wherein we have a *Sermon* your *seats* are full, for, so they ought to be: but, of this I complain, At the [1] *Common Prayers* of our *Church* small is our *Assembly*.

[1] viz. Et quæ sub oculis posita sunt, negligimus, quia,

naturâ comparatum est, ut, proximorum incuriosi, longinqua sectamur: seu quoddam omnium rerum cupido linguefcit cum facilis occasio est. Plin. lib. 8. Epist. 10. Adeo naturale est, magis nova, quam magna mirari. Seneca quæst. natural. lib. 7. cap. 1. but, Quisquis bonus, verusque Christi anus est, Domini sui esse intelligat, ubicunque invenerit veritatem. August. de doctr. Christ. lib. 2. cap. 18. Et quæ divisa beatos Efficiunt, collecta tenent: Claudian.

[1] Ἀδίκηματα ἐλαχίστα, μεγίστα. it hat seem the smallest neglects, prove most dangerous. Arist. Rhct. lib. 1.

Beloved, In [1] neglecting *Common Prayers* you neglect [2] *your selves*, you injure the [3] *peace and good of the Church*, and [4] *sin against your own soules*, Psalm 84. 4. 142. 1, 2.

[2] Fructum ex eo quis consequi non debet, cui impugnatur. Gotofrid. [3] Rom. 12. 18. 1 Cor. 1. 10. Ephes. 4. 2, 3. unitas interior, & unanimitas ipsam cuiusque multipliciter colligat & constringit, S. Bernard. Phil. 3. 16. Quid tam congruum fidei humane [divine, say I] quam ea, quæ inter nos conveniunt, servare? Ulpian lib. 1. ff. de pactis. [4] Perit gratia, si repositatur. Plin. lib. 1. Ep. 13. Contumacia cumulat poenam. Marcian. l. 4. P. de poenis. Sapiens est divitiarum naturalium [much more spiritualium] quaestor acerrimus. Seneca Epist. 119. Psalm 84. 11. 2 Cor. 9. 7. Ephes. 6. 18. Heb. 10. 25. Nulla multitudinis potentia, nisi consentientis, id est, unum sentientis. Aug. de verâ Relig. cap. 25. Inflatus, & tumens animus in vitio est. Sapientis animus nunquam turgescit, nunquam tumet. Cicero Tuscul. quaest. lib. 3.

[1] Rom. 13. 1

Beloved, in obedience unto the *higher* [1] *powers* placed in authority under our most gra-

cious.

cious King; yea, in loyalty unto our dread Prince himself, as unto our [2] *supream Governour*; ye would not (if ye knew your [3] own good, ye would not) neglect to assemble your selves unto the *Liturgie* of the Church: Inasmuch, as [4] *obedience is better then sacrifice*: But alas, such is the nature of your absenting your selves from Gods *public worship*, that you, in one and the same default, neglect both *obedience and sacrifice* too: Brethren, if you have indeed a love for your God, shew it openly, and constantly in the [5] *midst of our Congregation*.

Absent your selves from the *Liturgie* of our Church. [1] lawfully ye may not; Suppose ye might; Consider, I beseech you, how this *remisnesse* of yours would prefer [2] your selves before your God. We assent, that as the Scripture publickly and distinctly read, so the Word preached and applyed glorifieth that *Father of Lights* who [3] *teacheth man knowledge*: We allow, that as *set forms*, so our *Pulpit devotions*, are *Ordinances of God*; who? [4] *who is sufficient for these things*? But, give God his due: These are but the least part of *divine worship*: If we hear, we

[2] Tit. 3. 1
1 Pet. 2. 13, 14
[3] Rom. 13. 4
Non parum interest ad Christianam pietatem quibus vocibus utamur. Aug. de Civit. Dei l. 10. c. 13.
Id potissimum elegimus quod cum sancta fide concordat. Idem de Gen. l. 1. c. 21.
[4] 1 Sam. 15.

22
[5] Psal. 22. 2
1 Chron. 6. 13

[1] For, whereas Id quisque potest, quod jure potest;
Ἀποδοτε μὲν ἐστὶ μὲν τὸ ἐπιστάτην, δαδὼν δὲ τὸ πειθεσθαι.
Chrysostom. in Rom. Hom. 2.
Nulli servorum licet ex his quæ Dominus imperat quod placuerit assumere, quod displicerit, re-

puđiare. Salyian de providen. lib. 3. [2] Mater omnium hæreticorum, superbia. Aug. de Gen. Cont. Manich. l. 2. c. 8. Bonæ res neminem scandalizant nisi malum mentem; Tertul. de veland. virg. cap. 3. Nullum scelus rationem habet. Liv. lib. 28. Virtutes augmento fugantur, & scyabai rasâ. Elian. Maximum judicium est mole mentis fluctuatio. Seneca Epist. 125. Nemo Deo displicet nisi qui sibi placet. Bernard. de miser. Hom. [3] Psal. 94. 10. [4] 1 Cor. 1. 16. Lingua, mens, & cogitatione horresco quicquid de Deo sermonem habeo.

[5] *Eſay 55. 3**Rom. 10. 13*[6] *Matth. 7. 7**1 John 5. 15*

hear for our ſelves, we [5] hear that our ſouls may live : So, if we pray, we pray for our ſelves, we aſk that [6] we may have : Whereas a chief part of our publique Service, is the ſame with the chief part of Gods worſhip, which is, not meerly to hear Gods moſt holy word, but, in hearing, to obey it : and, not ſo much to pray for more benefits, as to give thanks for the benefits which we have already received from Gods hands : For, pure and undefiled Religion before God even the Father, is this, to ſeek him more for his own ſake, then [7] for our own. Dearly Beloved, when we [8] ſolemnly meet together, give thanks at [9] the remembrance of His holineſſe, then do we principally worſhip our God.

[7] *Eſay 26. 8*

Non mihi juſſicit quod ſemel donavit, niſi ſemper donaverit. Peto ut ac-

*cipiam; & cum accepero, rursus peto. Hierom. Epist. Tua me non ſatiant, niſi tecum. S. Bernard. Ipſe ſibi omnia, & ipſe mihi omnia. Qui curat eſſe niſi propter te, pro niſi lo- eſt, & niſi eſt. Bernardi Serm. 20. in Cantic. [8] Sacerdos parat ſtatum munes di- cendo Surſum co. da. Cyprianus Orat. [9] *Pſalm 30. 4. 1 Chron. 16. 3.**

[1] *Licita pro-**hibentur ne ſi**permitterentur,**eorum ore ſone**perveniant ad**illucina. Juſtin.*[2] *Heb. 10. 25*

Wherefore, although Catechiſing, or Homily, or Sermon we have none, ſo many of you as deſire as well the glory of your God, as the good of your ſoules, ſee to it : Turn away your feet from [1] prohibited Conventicles, but, [2] forſake not the aſſembling of your ſelves together, as the manner of ſome is ; But, let us openly, publicquely, ſolemnly, and obediently meet together, as to have Gods moſt holy Word, as to aſk thoſe things which are requiſite and neceſſary, as well for the body as for the ſoul, ſo chiefly,

ly, and most frequently to speak good of Gods name; to render thanks for the benefits which we have received at his hands, to set forth his most worthy prayse, and to reverence, blesse, worship, adore, and glorifie him, as God: O com, come often, let us often sing unto the Lord, let us [3] heartily rejoyce in the strength of our salvation: Let us come before his presence with thanksgivings, and shew our selves glad in him with Psalmes: for, so we should magnifie him day by day; and so let us glorifie the Father, the Son, and the Holy Ghost, as it was in the beginning, is now, and ever shall be world without end: Amen.

castissimus, ut eos semper pura, integra, incorrupta & mente, & voce veneris. Cicero de nat. Deorum lib. 2. Sicut nec in victimis quidem, licet optima sint, atque praesigant, deorum bonus est, sed pia ac recta voluntate venerantium. Seneca de Benef. lib. 1. cap. 6. ut & Epist. 95. Hitherto, there never yet fell upon the Church a tempestuous storm, the vapours whereof were not first made to arise from coldness in affliction. Hooker Eccles. Polit. lib. 5. sect. 76.

[3] Animad-
verto etiam Deos
iplos non tam
accuratis ado-
rantium preci-
bus, quam in-
nocentia &
sanctitate lara-
ri. Plin. Paneg-
yric.

Cultus deorum
optimus idemq;

In the day (1) that the Lord delivered him from the hand of all his enemies, and from the hand of Saul; David the servant of the Lord, spake unto the Lord the words of this (2) Song; Beloved, We, as well as David, are (3) delivered out of the hand of our enemies: And for us——

[1] Title of
Psalm 18th.

[2] 2 Sam. 22.

[3] Luke 1.

74

Not

*Not to seek to glorifie our God, would many
wayes reprove us*

[1] Ἐπιστήμη
τῶν τιμῶν τῶν
ἁγίων. Arist.
Ethic. l. 6. c. 7.
Καὶ Σαυυλ-
ῶν. Rhet. lib. 1. c. 37. [2] John 17. 3. *Hominis sapientia, est pietas.* Aug. Enchirid.
cap. 2. *Nullum bonum perfecte noscitur, quod nos perfecte amatur.* Idem. *Ea po-
tissimum iuberis quæ te deceat vel sponte fecisse.* Plin. lib. 6. Epist. 39. see Psalm
119. 161.

First, Of *grasse* (1) *ignorance* : So impos-
sible it is for any who truly know God (2)
not to glorifie him as God.

[1] Bonus
animus, pura
mens, sincera
conscientia, hæc
nostra sacrificia.
Minut. Felix in

Secondly, Of *inexcusable* (1) *undutifulnesse* :
for this is the whole (2) *duty of man*, even, to
set forth the prayes of his God.

Octavio. [2] Ecclef. 12. 13.

[1] Psalm 10. 4.
Pertinax sit me-
moria debentium.

Thirdly, Of *stupid* (1) *forgetfulnessse* : On
this only accompt it was, that we came into
the world : We have forgotten our errand,
if we neglect to glorifie our God.

[1] Quare ver-
bis parcam ?
gratissima sunt.

[2] See Tho.
Goodwins,
[3] Psalm 50.
15

[4] Rogat
quidem effica-
cissime qui
reddat causas rogandi. Plin. lib. 2. Ep. 13.

Fourthly, Of *spiritual* (1) *unthriftinesse* :
The prayer of a righteous man availeth much,
but no part of it more then his Thanksgi-
vings : Great is the (2) *Return of Prayer*;
but, (3) *greater is that of Prayes* : To com-
mend what we receive from another, is (4)
to beg more of the same : Blessie we God,

and

and God (5) will blesse us : no gain, no usury, no Merchandise, like this of glorifying God.

Thanksgiving, and Bishop Reynolds his

[5] Sibbs Soules
Conflict. cap.
26. and Bishop
Halls Sermon of
Sions Prayles.

Fifthly, Of high [1] ingratitude : Rivers pay all their fresh waters into the salt sea : and most [2] notoriously unthankful are we, if, from whom we receive all things, to him we do not in all things ascribe the prayse and the glory.

[1] Χρη-
στὴν ὑποδου-
λωσάμεν.
[2] Qui bene-
ficiis non intel-
ligitur, vel pla-
gis intelligatur.
Cyprian de
Demetr.

[3], Rom. 11. 36: For, Affertus amantis Laudabit munera dantis.

Sixthly, Of rude [1] folly : Wise was Araunah when he [2] would have given his threshing floor unto David : Should the King wilfully drop a Glove, his Majesties sacred person can indeed stoop to reach it from the ground, but [3] happy I, if I may be preferred to reach it in his stead. Friends, where God alloweth us to do that for him, which he without us, can do for himself, it is Our wisdom to accompt it our honour that serve him we may : will the Lord vouchsafe to accept of our prayes ? Let us then glorifie him, as God.

[1] Qui me-
mini, sine im-
pendio gratus
est. Seneca de
Beneficiis.
[2] 2 Sam. 24.
23
[3] Gratiar ago
tibi, Domine,
quia, quod que-
ris à me, prius
ipse donasti.
Cyprian.

Seventhly, Of insufferable [1] Pride : alas, without God we are nothing, nothing we have but [2] from God, yea, and [3] for God too : How is it therefore, that we do not pro-claim

[1] Psal. 10. 4
[2] Deum
namq; ire per
omnes Terrasq;
iratusq; maris,
calumq; pro-
fundum, Virg.
[3] Prov. 16. 4

[4] Ezek. 16.

3—6

[5] Lam. 3.

22

[6] Psal. 89, 6

[1] Ingyatum
si dixens, omnia
dixeris.[2] Gratiarum
cessat decursus,
ubi recursus non
fuit. Bern. Serm.

1. in cap.

Jejuaij.

[3] Ad locum
unde exeunt,
gratie rever-
rantur.Idem. Serm. 3.
in Vigil. nativit.

1 Cor. 10. 31

(1) Lex data,
ut gratia quere-
retur; gratia
data ut lex
imperetur.(2) Μισὸν ὁ-
ριστὸν ὁρίσ-
ειν αὐτὸ ὁρί-
σκει.Plut. * A chi li pro torre cio che hai da gli cidu ichis de. Torriano. (3) Mer-
catore est pona amittere, ut majora lucreris. Tertul. ad Martyr. (4) Petamus ut det,
quod ut habeamus jubet. S. August. in Exod. quest. 55.

claim Him most worthy our utmost thanks? Guilty malefactors that we are, [4] where is our humility? We might long before this day, have been [5] frying amid Hell torments: and, dare any of us cease from glorifying our God? yea, if we durst, if we might, if we were thereunto encouraged, could any bribe? could any price? could all the [6] joyes in Heaven buy us off from glorifying the Lord our God?

Lastly, Of vile [1] gracelesse: an unthankful person is a gracelesse person: No thanksgiving, no [2] grace: Oh, since it is our bounden duty, at all times, and in all places, to [3] render thanks unto the Lord, at all times, and in all places, accordinge as occasion shall either admit or require, let us do all [4] things to the glory of our God. The gracious person will glorifie his God; And, well he may, inasmuch as —

Our constant seeking to glorifie our God, is

First, Our safest (1) tenure: For, that (2) servant which would be profitable unto his Master, the Master will not easily part with: Beside, Unto * him who can (3) take from us all that we have, it is good giving (4) what he asketh.

Secondly,

Secondly, Our only (1) pay: Who among us would fear an arrest, might meet acknowledgments, and verbal thanks cancel our bonds? The blood of Jesus Christ would wipe off all old sores, were we earnest so to have it: Whatsoever He hath purchased for us, is ours upon exceeding easie terms: namely, if all which he hath for us purchased, we receive with thanksgiving. Christians, (2) not money, but grace; not wealth, but holiness; not worldly honours, but sincere affections, holy desires, spiritual enjoyings, are sterling at the heavenly Exchequer: These, these are the Treasures where- with We are required to glorifie Our God.

Thirdly, Our richest (1) gain: Whatsoever we enjoy is never so well improved, as then when we employ it unto the glory of our God: partly, because what duties proceed from a grateful heart, them God vouchsafeth to receive as a (2) kindness: chiefly, because all that we possess is doubly ours when we can entitle God unto it: Could I say, The Signet upon my finger was given unto me by my King, Gold should not buy it: It is a diminution unto spiritual knowledge, saving faith, and heavenly graces, to ascribe them unto our own industry, power, or success; The excellency of these, is, that they are free, the liberal (3) gifts of our great God: Gifts are

(1) Mic. 6. 8
Ecclef. 12. 13
2 Kings 5. 13
Psalm 116. 12
13

(2) Ephes. 5. 4
20

Col. 3. 12

3. 17

2. 7

4. 2

1 Tim. 2. 3

Heb. 13. 15

2 Cor. 4. 15

9. 11

1 Tim. 4. 3. 4

Revel. 7. 12

(1) 1 Tim. 4. 8
6. 6

Omnis mihi
copia, quæ Deum
meus non est,
est egestas. S.
Aug. Confess.
l. 12. c. 8.

(2) 2 Cor. 8.

12

Gen. 32. 12

2 Sam 7. 5

17

2 Chron. 1. 11,

12

Luke 7. 44, 45,

46

Math. 26. 13,

(3) Compae

Exod. 23. 8

2 Sam. 19. 42

Prov. 17. 8

6. 1 Cor. 7. 7.

Est Deus in no-

18. 16. Ecclef. 7. 7, with 3. 13. 5. 19. Joha 4. 10. Rom. 6. 23. 12 6. 1 Cor. 7. 7.
2 Cor. 1. 11. Eph 4. 7. Jame. 1. 17. 1 Pet. 4. 10. A Jove principium. Est Deus in no-
bis; agitante calefcimus ipso.

Bbb

more

(4) Gen. 43.

34

(5) Psalm 23.

5

(6) — Ipse ad
 alia non ordinatur,
 sed potius
 alia ad ipsum.
 Aquin. p. 1:
 qu. 21. artic. 1.
 O Servum illum
 beatum, cuius
 emendationi
 Deus instat!
 Tertul. de pa-
 tien. cap. 11.

(1) 1 Sam. 2.

30

(2) John 1. 12

(3) 1 Kings 1.

34

Psalm 84. 4, 10

140. 13

Isay 49. 5

61. 6, 10

1 Chron. 16.

25, 35

10. 27

Deut. 10. 21

Jer. 9. 24

Psalm 42. 11

(4) Isay 51. 13

Phil. 2. 9, 10

(5) 2. 17

12. 4

30. 18

more unto us then, either inheritance, or purchase; Benjamins messe transcended, not so much in (4) quantity, as from the greatnesse of Josephs affections: Well may David boast his chear, when the Lord (spreadeth his (5) Table: The food, the rayment, the content, the righteousness, the salvation, the glory, upon which Believers accompt, are all endearing gifts: we may write upon them, as Scholars do on their Books, *ex dono*; Their value is great of themselves; but, greater is that value which they (6) derive from their Donor, even from the Father of gifts. Friends, that is most yours which ye receive as from God, which ye enjoy in God, and ascribe unto God. Wherefore, in all that you possesse, glorifie ye your God.

Fourthly, Our chiefest (1) honour. The greatest value which we can put upon our selves, is, to be not the vassals of Sathan, nor the bond-slaves of sin, no nor the servants of men, no nor yet the favourites of Princes, but, the servants, the favourites, the (2) Sons of the most high God. Those Offices which do most nearly attend his Majesties sacred person, are, of all preferments, the most honourable. Happy that (3) Arch-bishop which may have the dignity to anoint his Sovereign, and that Nobleman which may bear a part at the solemn inauguration of his Prince: Before the day of his (4) Coronation, his Majesty was (5) equally

OUT

our Sovereign, as he now is since the solemnity of his blessed inauguration: just thus, whether we exalt the Lord our God, or no, The Lord our God he is, and (6) exalted he is? Yet [let me tell you] That Believer, who with (7) full purpose of heart seeketh the glory of this God, doth not give a Throne, a Scepter, a Crown unto the Lord; for his, of right they ever were, and are; but, this favour that Believer hath, he hath the honour [if I may so speak] to (8) extol that Throne which is the Lords, to hand the Scepter of Gods Kingdom unto Gods right Hand, and to lift a Crown of pure gold unto the Royal Head of this King of glory: Then we extol God, when we in our hearts and lives prayse and adore him; And in this sense, the solemn Coronation of our God, is like Himself, everlasting; he that hath the honour to be one of those who magnifieth God, hath this happiness, that he is said to extol God, he glorifieth, he crowneth his God; and this is the (9) Crown of a Christian duty. So shalt thou have (10) praise of the same: *Quest.* What praise? *Ans.* The praise of bringing glory to thy God. I undervalue my labours if I take paines for mine own only profit, mine own only interest, or mine own slender reputation; The toyl which I undertake, let me undertake it for the honour of my God: No commendation, (12) sinful I, do, or can deserve; Neverthelesse, he that commendeth

(6) Nehem. 9.

(7) Psalm 34. 1

71. 15

146. 1, 2

138. 1

35. 18

61. 8

(8) 145. 1

30. 1.

66. 17

Esay 25. 1

Compare

2 Sam. 12. 28

with Jerem. 9.

23, 24

(9) *Nec tam*

mea sunt, quae

mea sunt, quam

qua tua. Plin.

lib. 4. Epist. 4.

(10) Rom. 13:

3

compared with

Gal. 2. 24

Ephes. 1. 12

(11) Phil. 2,

21

1 Cor. 10. 24

2 Cor. 5. 15

Sensum quendam,

voluptatemq. percipio,

si ea quae mihi

deiciantur a-

micis video sum-

peresse. Plin.

lib. 1. Ep. 10.

(12) Ezra 9. 6

(13) 2 Cor.

12. 11

(14) 10. 17

Psalms 115. 1

105. 3

103. 1, 3

2 Cor. 10. 17 Gal

1. 14 Psalm 142. 7. 34. 2, 3.

Amor nos nisi donum amantis in a-

matum: Guliel. Parisien. de legibus. c. 19.

(1) Hoc etiam

est quam ob rem

cupimus vivere.

Plaut. Curcul.

Psalms 119. 17

1 Thes. 3. 8

2 Pet. 1. 3

1 Tim. 4. 8

Deut. 39. 20

but such as dis-

honour God,

non tam vivunt,

quam in vita

sunt. Seneca.

Non est mortale

quod opto,

Gal. 3. 3.

(2) Psalms 29. 9.

(3) 149. 9

Neque ad lo-

que-ndum dicitur

de Deo lingua

sufficit, Neque

ad percipiendum

intellectus pro-

valet; magis er-

go glorificare nos

convenit Deum

quod talis est

qui & intelli-

git & transcendit,

& cognitionis

initium superat.

me, or mine endeavours, doth it to my losse; let him praise, not me, for, I am [13] Nothing: but, His God, for His God is mine; and he most savoureth me, who [14] most glorifieth my God.

Lastly, *Life* [1] more abundant: Oh, Sirs, So often as we glorify our God, as God, we anticipate life to come: Then is our conversation, like that in heaven; when we be ever rejoicing in the Lord, ever mentioning the loving-kindness of our God. Verily, we then seem to sit in heavenly places, among Saints and Angels; when, in the midst of the congregation, we set forth the praises of our God in Psalms, in Hymns, and in spiritual Songs. Christians, if ye know what it is to glorify your God, you will roll away that stone, against which some have stumbled. It will be unto you no trouble of heart, if, as you believe in God, and believe in Christ, so, you [through Jesus Christ] celebrate [2] the name of your God publicly, and solemnly in your Fathers House: Know, Brethren, if we glorify God here upon earth, They in heaven, can do no more; The most which They can do, is, [though after a more heavenly manner] to glorify Our God: We do what the Saints in [3] heaven do, we do what the Angels in heaven do, if we glorify our God: We do as the blessed Spirit doth,

doth, we do as the Son of the Father doth, yea, we do as the Father himself doth, if we glorifie our God.

Seeing it is unto us to great a glory, to glorifie this God; Seeing it is unto us heaven upon earth; seeing it is unto us, Life more abundant, to laud, praise, and blesse the Name of our God; I beseech you, Friends, Let us no more absent our selves from the Liturgie of our Church; but, let the Lord God have the glory of our open, publick, and solemn Thanksgiving: Yea, let us watch alwayes over our conversations, words, and hearts, that at [1] all times (whether in private, or in publique, whether in our labours, or in [2] our recreations; whether we mourn, or rejoyce, sleep or wake, eat or drink, or whatsoever we do) we may [3] do all, and desire to do all, unto the glory of our God.

optatus, quam, ut primum abs ipso, deinde à cæteris omnibus quam gratissimus erga te esse cognosceret. Cicero Epist. familiar. lib. 1. Epist. 5. (2) Non solum negotij, sed et orij reddenda est ratio Col. 3. 17. (3) 2 Cor. 10. 31.

(1) Psalm 34. 1
71. 6, 8, 15
109. 30
96. 2.
145. 2, 7, 9
10. 21
119. 164, 97
25. 5
89. 16

Nihil mihi fuit
gratius quam
gratissimus erga
Non solum negotij,

Beloved, if we keep our selves [1] ever prepared unto every good work, if we keep our selves ever unfeignedly desirous to ever glorifie our God; Lo, We have Psalmes, and set-forms to [2] furnish us with words, the holy Scriptures to [3] instruct us in our duties, the holy Spirit to [4] assist us in our endeavours,

(1) 2 Tim. 2. 21
(2) Eccles. 5. 2.
Hof. 14. 2.
(3) 2 Tim. 3.
16
(4) Rom. 8. 26
Luke 11. 13
Acts 5. 32
Phil. 2. 12, 13.

(5) Heb. 4. 15,
16

1 John 2. 1, 2,
Jude 24
Ephes. 5. 27
2 Cor. 4. 14, 15
Col. 1. 22, 23,
29

(6) See of this
Treatise, page
278. 279.

3

What supply-
eth unto us
perpetual mat-
ter, for which
our God is glo-
rified.

[1] page 278.
1 Cor. 1. 27,
28

2 Cor. 4. 7
* New Books
are like new
fashions, taken
up at the first,
with affection.

[2] Mat. 10. 8
[3] See of this
Treatise, page
30

[4] Imitating
Jacob, Gen. 33.
20

[5] 2 Cor. 13. 9
Hominum cha-
ritas gratuita
est. Cicero de
nat. Deorum. l. 1.
1 Cor. 13. 5

a [5] *powerful Mediatour* to render our im-
perfect performances perfectly acceptable;
nor can we want a perpetual supply of mat-
ter for our perpetual prayes and thanksgivings,
if we apply our selves unto the [6] *last Ge-
neral Part* which limiteth this present Discourse:
I proceed therefore, from the innumerable
reasons why we should ever give thanks and
prayes to the Lord our God, unto the bound-
lesse matter of these our praises, and thanksgiv-
ings.

The matter of our prayes and thanksgivings
comprehendeth the three Kingdomes [1]
represented in my Text.

If He, who delighteth to [1] *strengthen
grace by weak Instruments*, hath, by * this
Discourse of mine profited your soules, then,
before we enter these three Provinces, pause
you here, ye Christians; Though such as I
have, I [2] *give, Silver and Gold* [3] I
have none; at most so little, that, the im-
printing of Sermons is too heavy for my light
Purse: Unto the good example of other Gene-
rous Friends be it spoken, What I write, that
another printeth; not I, but the surviving,
the affectionate Husband of a Gentlewoman now
with God, is, [4] the sole Publisher of this
expensive Treatise; and that, not so much in
memory of his dear Consort, as in [5] *compassion*
of us; He so well knew the excellency of
her

her gracious spirit, that, he aimeth to have our spirits like unto Hers: His cost is your benefit: His Liberal soul deviseth liberal things, and by liberal things may He stand: But, may you and I glorifie our God [6] in Him: And, as in Him, so in his other Self, whose untimely [7] death first gave life unto what you now read.

[6] Gal. 1. 24
[7] Like Rachels, Gen. 35. 16, 19. untime-ly, not to be, but unto us, as Philip of Macedon spake of his friend Hipparchus. Plutarch Apolog.

One special matter which setteth forth the prayes of our God, consisteth in [1] what the Lord hath done for his chosen servants. Our God is glorified in those divine Histories, which tell us how great mercies the Lord poured upon Abraham, Moses, Joshua, Samue, David, Solomon, &c. He is glorified in such Scriptures as mention the prayes of Sarah, Rebekah, Deborah, Ruth, Hannah, Abigail, and those other Matrons, whose good examples are recorded for our learning. There were that [2] had indignation at Mary for pouring so precious ointment upon the Head of our Saviour; nevertheless, it is the glory of our Saviour, that Her prayse is [3] in the Gospel: May it likewise be interpreted unto the glory of our God, if, wheresoever this small Treatise shall finde acceptance, there, some of those blessings which the Lord vouchsafed unto this religious Gentewoman, be told for a memorial of her.

[1] Psalm 66: 16
Veritatem celare est aurum scipetire. S. Aug. confess. 1. 12.

[2] Mat. 26. 8

[3] Mat. 26: 13



To the Right Worshipfull Sir JOHN HALES,
Baronet, Encrease of favour with God
and man.

SIR,



Among those affectionate Kinsfolk
so uncomfortably withheld from
the solemn burial of your pious
Aunt, YOU, her Dearest
Nephew, were a Chiet: Her
embalmed Corps you did not
see, her spiced and perfumed Grave you could
not attend; I am bold therefore to place before
you this Specimen of [1] her Funerals. A
rough, unpolished, unhewn Tomb-stone it is;
a Stone worthy to be rolled away by the same
hand which erecteth it. Vouchsafe nevertheless,
to approach unto it, as [2] unto her lively
Monument: For, if the memory of this good
Gentlewoman shall remain dear unto you, you,
by delighting to imitate her vertues, will
partake of Her happinesse past, and present;
You will, during life, obtain peace; and, af-
ter death, life more abundant.

Sir,

[1] Illa qui-
dem anima in
societatem fide-
lium recepta
laudes nec curat
nec querit hu-
manas
imitationem
querit, non lau-
dem. S. Aug.
Epist. 115.
[2] Tutulum
intuens, pium
esse.

Sir, I willingly promise my self this blessing ;
because it farreth with those good Christians
who bury their Friends , as it doth with us
Ministers when we are crucified with Christ :
Espy us in the Town , you see us in black ,
mourning for the sinfulness of the World ;
but, meet us in the Temple , you finde us in
white , rejoycing at the purity of the Gos-
pel ; just so, when good Christians have bu-
ried their dead, if their thoughts reach no fur-
ther then this World , well may they cloath
themselves in mourning ; but let their thoughts
follow their dead unto their Fathers House, and
then their grief and torrowes are swallowed
up in Joy and Rejoycings.

From my Study,
April. 3d.
1662.

Ccc

Gon-



Consider, this dear and worthy Gentlewoman, first, as She was a part of this world; next, as She was a Member of the Church; and thirdly, as She is present with the Lord within the mansions in her Fathers House; In every of these you will see plentiful matter layed before you, for the praises of Our God.

First, In the things of this Life.

[1] Psalm 17.
14

[2] Matth. 5.

[3] Gen. 13. 2,
45
6

[4] Gal. 3. 7

It is the glory of our God, that, while he [1] giveth unto the wicked *their portion only in this life*; He is also in the things of this life, sometimes bountiful, as well unto the [2] just, as unto the unjust; thus, he was unto [3] Abraham, and thus he was unto this [4] Daughter of Abraham.

From the Cradle which first danced at the voyce of her cries, unto the grave which now bewaileth her silence; little, very little cause there was why Her heart should be troubled. For instance;

The more loyal our affections be toward our most gracious Sovereign Lord the King, the more

more honour we have for that Sexe which gave *conception and birth* unto his *sacred Majesties sacred Person*. Adam, he [1] calleth his wives name *Evah*: Why? *Ans^w*. Because she was the *Grandmother of Christ*, in whom all are made alive. Beloved, Let not the community of a *Blessing* bury that *Blessing* in oblivion; The Friend of whom we now speak, was a *Daughter* in Israel, to wit, One of that Sexe, which had, both the *Happinesse*, and the *Honour*, to bring the *Great Redeemer* of all mankind into the World.

[1] Gen. 3.20

As for her *lineage* I am no *Herald*: yet, this I can say, as by wedlock, she marched into a [1] *worthy Family*, a Family of a *just esteem*, a Family of a *good*, and [2] *long descent*; so She her Self was no *Filia terra*: It is of God, that while one Family is *low and obscure*, another is *superiour and exalted*; This *Gentlewoman* was of the later, and *superiour* sort; She was the *branch*, the *off-spring* of a very *Generous Stock*; I shall utter more then in other words I can so well expresse, if I tell you she was a [3] *HALES*, a *HALES* no way over-reached by any *specious pretences* of *hypocritical Rebels*.

[1] For she was married unto Michael Rutter of Burton on the Hill, in the County of Glou. Esquire.

[2] See page 117. of the Vale Royal of England, viz. The County Palatine of Chester, illustrated by Dan. King. Of which Family, see Dugdals Survceigh of Warwick sh.

Whereas the *honesty* of some *grear Ones* is *rugged*, and the *seed* of their *goodnesse* *unformed*; for want of an *early education*, it was not so with this *Friend*; she was *highly civilized*: Indeed, Her *education* was, as well became Her *Eminent birth*, very *singular*;

lar; [Furthermore] it was as *successful*, as *exquisite*.

Her *wealth* was *suitable* unto her birth: The *blessing* of the Lord made her rich, and he added no sorrow with it.

Her body, that body which now *sleepeth* in *Jesuw*, was, herein a *picture* of her soul, upright and graceful.

In the *natural* endowments of her mind, she surpassed many of her equals: She had a *tenacious* memory, an *elegant* fancy; a *piercing* judgement, and a *deep* understanding.

Her *acquired* parts were no lesse remarkable: She read much, and much unto her benefit: witnesse her *language* alwayes apposite; witnesse her *habitual* transcendent elocution; and, from that again, the *law* of *kindnesse* which was ever in her lips, together with that *charity*, and that *piety* which so often perfumed her familiar Discourse.

[1] Job 14.1

Although she could not be born, but, she must be [1] born to know sorrow, surely, *goodnesse* and *mercy* followed her all the dayes of her life: Even, in all his *Dispensations* toward her, so favourable unto her, were the providences of her God, that, most usually, her *sorrowes* and *mourning* were recompenced with joy and gladnesse.

[1] Esay 47.8

True: She knew the *losse* of Children; but, she never [1] sat as a *widow*: Bury some Kinred she did, bury some Kinred [if she her self would live] she must; but, the
God

God of our life, which removed from her some Friends, exalted other of her Kinred, as *surviving blessings*.

The same God which suffered her to close the eyes of her dearest Parents; instead of her Parents hath given unto her [1] children, hopeful Children!

She lived to see the captivity * of our Zion; but, as Moses from Mount Nebo did before his death, behold the promised Canaan; so, neither did she depart this life, until having, with [1] the Prophet, watched to see what the Lord would say, She did, with [2] the Psalmist, hear him speak peace unto his people, and to his Saints. As she prayed for the peace of our Jerusalem, so she saw her prayers answered; She left not this transitory world, until she had first seen that Deliverance which the great God hath most mercifully, and most miraculously brought unto us, his most unworthy people.

Hitherto, you have chiefly seen what praises we owe unto the divine Majesty, in the behalf of this dear Friend for common mercies; Beloved, although the bountiful God scattereth these blessings of his left hand, as well upon the evil, as upon the good; yet, when these worldly favours are placed in, and imparted unto an elect Vessel, they then begin to be spiritual Blessings. Wherefore, as God hath had the glory of his Benefits unto this singular Friend of ours in the things of this life;

[1] Ζηλωτής,
ὅς ἐστι αὐτόχνη-
σεν εἰς τὴν α.
Eurip. in Orest.

* During our late Wars.

[1] Heb. 2. 7

[2] Psal. 85. 8

life ; so, blesse we the Name of the Lord for that large portion of true Riches which she received in things appertaining unto a better life.

Concerning things appertaining unto the Gospel.

God was very gracious unto this singular Gentlewoman, for she was exceeding happy in [1] prudent and religious Parents : By them, not out of custome , but, out of a religious choyce she was consecrated in Baptism unto their God ; By them she was brought up in the nurture and admonition of the Lord : By them she was trained up in the way she should walk in, which way of holinesse she kept unto the end.

Hence it was, that she was so great a lover of good Books, of good [1] men , of Lords dayes, of holy Festivals, and of holy Ordinances :

But, over and above these outward privileges of the Gospel , as she walked uprightly, so, the Lord God Her Sun and Shield , had [1] vouchsafed unto her his free grace. I say, over and above these outward privileges, she had that one blessing which maketh all the rest such ; for, the holy God withheld not from her his holy, his blessed Spirit. The most merciful and most gracious Father of Lights did, by his good Spirit, lead her in the way that she should walk in : He guided her obedient

[1] ἢ καὶ ἔτι
πᾶσι τέτοις
καλλίον γέ-
ρας, ἢ πατέρες
ἐσθλῶν καὶ ἀ-
γαθῶν πεφυ-
κότας.

[1] Scias ip-
sum plurimis
virtutibus abun-
dare, qui alie-
nas sic amat.
Plin. lib. 1. Ep.
17. j

[1] Psalm 84.
11

obedient soul by His Counsel, and hath now received her unto his glory. That is the last,

In the life of Glory.

Of this, what shall I report? Might her blessed soul descend hither unto us, She would now tell us things, which cannot be by me uttered. What Our eyes have not seen, what Our eares have not heard, what our hearts cannot conceive, that would Her glorified Soul reveal unto us: We [I trust] shall go to Her: She [you know] shall not come to us: only This, This is our Comfort, that, As Solomon removed the Ark from the Tabernacle unto the Temple, so, the Son of David, even the person speaking in my Text, He hath translated the soul of this Saint from her earthly Tabernacle unto the mansions in his Fathers house; For this also, it is our Duty to give much thanks unto our God.

Quest. But, how shall we best expresse this our thankfulness?

Ans. By endeavouring, as she endeavoured, after a sanctified enjoyment of every of Gods blessings.

This Gentlewoman, whose whole life was a continued thankfulness unto the God of her mercies, may be unto us both a Motive unto religious thanksgivings, and an Example.

[1] Ἀρετὰ δὲ
καὶ ἀνθάνα-
τοῦ τις ἔκ α-
πὸ πάντων.

A *Motive*; for, [1] that this *righteous Gentlewoman* shall be had in *everlasting remembrance*, assuring us, that the *praise* of a Gospel-*Conversation* endureth for ever.

An *Example*, because she could, and did shew us Her *faith* by Her *works*, viz.

She made the *Blessings* of this *World* serviceable unto the *blessings of the Gospel*; and, When at any time troubles arose in her heart, she *believed in God*, she *believed also in Christ*.

The greatest part of her *Conversation*, I say, the greatest part of it, was, not only a *Practice*, but a *Pattern* of *Piety*.

Look upon her *self-denials*.

She was as I told you, very well descended; But, did any of you ever hear her *boasting* her *Ancesters*?

She had *Wealth* at will; but, Did she make it an *occasion* unto *pride*? With plenty she possessed the *right*, the *humble*, the *spiritual* enjoyment of plenty.

Others make it their *business* to be, not *Christian*, but vainly *Gentile*: but she, instead of drowning a *Christian* in a *Gentlewoman*, taught *Gentility* to adorn *Christianity*.

Others are more for the *broidering* of the *hair*, then for the *Ornament* of a *meek Spirit*; Was she so?

Others are more for the *pride* of *life*, then for the *beauty* of *holiness*: Was she so?

She

She was none of that sort of *Gentry*, which, like *S. Chrysostomes* Schoolmaster [1] repute Christs *Ministers* therefore contemptible because Christs *Ministers*.

She was very well educated; but, was she more a *Courtier* then a *Saint*? Could any prophane *Eſau* keep her by her Chimney-side, then, when *health* allowed her to attend Gods Ordinances in Gods House?

She had good elocution: But, was guile found in her mouth? I speak this to her praise; She detested hypocrisie in another much, in her self more.

On the other side: She was a lover of good persons, because [1] good.

ſculptore niſi artiſex judicare non poſſit; ita, niſi ſapiens, non poſſit perſpicere ſapientem.
Plin. lib. 1. Ep. 10.

Not long ſince [1] my very good Lady [2] went comfortably from her own houſe, unto the *manſions* in her *Fathers Houſe*; Friends; You never heard this Gentlewoman mention that Lady, but, that Ladies name was ever ſolemnly attended with a long train of this Gentlewomans juſt and real Commendations:

As ſhe never ſpake evil of the abſent, ſo ſhe never interpreted the praise of another to be a diminution unto her ſelf.

One thing I ever obſerved in this Gentlewoman, which I can by no means conceal: She was an *absolute Governesse* of her paſſions: The empty fallacies of mirth [1] deluded not

D d d

Her

[1] *hunc Libanius, who had taught Chryſoſtome in Philoſophy, was asked, who ſhou'd ſucceed him in teaching? Libanius answered, No one but Chryſoſtome had not the Chriſtians won him to them. Platina in vita Zoſomi.*

[1] *ut de pictore, aut de*

[1] *viz. Oſſob. 15. 1660.*

[2] *The Lady Ann Overbury, late Widow of Sir Giles Overbury, Knight.*

[3] *Vita eſt manſio anime in corpore.*

[1] *Res ſevera eſt verum gaudium, Seneca.*

Her soul : Ever chearful she was, but still *sage*, still *modest*. She was that person, whose passion never, no not in her most retired familiarity, dissolved into any *excesse*.

No jollities could make Her *frolique*.

She had so wonderful a command over her lively Spirit, that, her *moderation* could not but be *known* unto all that knew Her *manner of living*.

Free from *exceptionnesse* she was : in truth, Her virtues had *no weaknesse* to be *jealous* of : Small cause had she to *suspect* the *whispers*, or *fear* the *mis-reports* of others, being *conscious* unto her self of nothing, except of *comeliness* and *integrity*.

You could not *provoke* her unto *revenge* : A *discerning spirit* she had, could see a *neglect* as well as another ; She could see it, but would not see it : Or, if too *palpable* it was, she was so far from being *overcome* of *evil*, that, she would *most industriously* seek, I had almost said, *steal opportunities* to *overcome* that *evil with good*.

You have heard some part of her *self-denials* : But, She was in many other circumstances, an [1] *example* worthy the *imitation* of Believers. All along, She was *Exemplary*.

[1] *Egregia virtutis exempla, veluti lumen in edito ponenda sunt ut omnibus præluceant ; multosque ad sui amulationem accendant.* Erasmi. ad Archiep. Tolet. Augustini operibus præfix. p. ult.

Exemplary, even from her Infancy : so pliant, so obedient unto her Parents, so filial she was.

Exemplary in her minority : Other Virgins marry, she was given in marriage : Her affections followed her judgement, and her judgement was led by her Parents.

Exemplary as a Subject : Loyal even then, when Loyaltie was not only a ruine, but a seeming disgrace.

An exemplary Friend, more then usually that Sexe can be : Her fidelity was, above the fidelity of women, firm and judicious : for, although she enjoyed the soft vertues of a woman, she wanted not the perfections of a man.

Unto Mistresses of families She was exemplary : How peaceable ; how discreet, how bountifull a Mistresse she was, The sorrowes of her weeping Hand-maidens will best resolve you. I am not ignorant, that, [1] Contiguous businesse much that Sexe befits. But a truth it is, She, in understanding was masculine ; as she never despised Martha for being busied about many things : so, she was ever accompanying Mary in that better part which could not be taken from her.

[1] Sir Tho. Overbury his wife.

A notable exemplary Mother she was : For, She reformed her Children, not by reproofs, but by examples : Witnesse her Daughter [2] that, hitherto miracle of Children. Other Parents suffer their Children to be the Trouble of their Parents, and the shame of themselves ; but, this Parent was so discreet,

[2] Christiana, a Christian.

that, Her severities were pleasantness, and her smiles, corrections.

[1] Cant. 5. 16

As a wife, she was exceeding exemplary : like *The Beloved* in the [1] *Canticles*, not a wife, but a Spouse ; not a Spouse, but a Friend. Her love was even, saving that it was daily encreasing : Her privacies were, not fondness, but dearness : Such her conjugal Society, that the longer she lived, the more she was a Bride, a discreet one though ! It ever Wife was a Help meet for her husband, This was she !

[1] Pro. 11. 24

She gave very great examples of liberality and bountifulness : There is that [1] scattereth, and yet encreaseth : She was such a one. Her liberal soul was made fat, and liberal things she devised. She was not alone in this Duty ; but, in this Duty very exemplary she was. No Coin was so good sterling with Her, as that which testified her bountifulness : Verily, she was eminently generous : and gave so great encouragements unto the ministry of the Gospel, that, of her quality I have not known her second. Far from vain glory she was, but most singularly munificent.

[1] The Lady Hester Overbury, the virtuous wife of Sir Thomas Overbury, Kt.

[2] Of Burton on the Hill, and Morton in the Marsh. of Gloucestershire.

She did so heartily imitate the goodness of our [1] present Lady ; that, her pious Charity was no whit inferiour unto her [specified] generous liberality. It is the blessing of these [2] Villages, that God hath brought among us Christians very eminent for casting their bread upon many waters ; Ladies ready to dis-

distribute, Ladies ever lending unto the Lord : Such a one was this Gentlewoman : Under God I can attribute the lives of some Widowes in this Parish, unto that sustenance and relief which they received from this Gentlewoman : in the mean space, Her right hand knew not what her left hand did.

Very pitiful, very tender-hearted, very full of compassion she was : She took it as no small kindnesse, when at any time I enformed her, who among us was in poverty, or any otherwise distressed. Let me speak it in the audience of this large Congregation, She professedly took more pleasure in visiting the sick, the poor, the needy, then in visiting the great, the rich, the prosperous : Forbear weeping, poor people : Yet [alas] were it not for the [1] good Lady, and some [2] few others amongst us, what would your sick beds do, now, that you have no Mrs. RUTTER to stand by you ? The Lord comfort you : Trust in Him, he will make your beds in your sicknesses.

As were her fruits, such was her faith : Her heart was therefore exercised with such charitable practices, because so much exercised unto godlinesse.

She loved the Gospel in the purity of it : She was an example unto you all in frequenting the Church : and no marvail, for she frequented the Church as the House of Her God.

[1] The vertuous Lady, the Lady Hester Overbury, and the [2] excellent Gentlewoman Mrs. Whitlock, Mrs. Crelwick, &c.

She

She sat not down in her Pew to read some Historical Scripture, some private Book, to talk of vanities, to toss her heels against God, or to sleep in sin, &c. No, she was truly zealous in her Devotions.

Some sort of friends we have, which are a kind of *Trencher-friends*, which visit you more for your *Table*, than for your *Society*: In like manner, some sort of *Gospel-professors* we have, which [although the chief end of Sermons is, to fit us, that we may worship our God] come to Church for the food of a *Sermon*, not for (1) the worship of their God. No *Sermon*, no worship with these; except they may edifie their soules by a *Sermon*, they will not meet here to speak good of Gods Name, to give thanks for benefitis received, to set forth the praises of their God, and to rejoyce in the open, publick, and solemn worship of their great and glorious Lord; I pity such (2) *dow-baked*, such *piece-meal* Christians; alas, their own practices witnesse against them, that, (3) they assemble hither more in care of their soules, then in love and duty toward their God: I say, such are lovers of themselves more then lovers of God. This Christian, she sought to be edified by Sermons, had a care of her soul, and yet a reverence, a love for her God: I say, She came hither, not to (4) please her self, but to worship and [5] glorifie her God.

[1] *Inanis potentia, quæ non reducitur ad actum.*

[2] *Hos. 7. 8*

[3] *It is our duty to love our soules; but, it is not our duty to love our soules more then our God.*

[4] *Psalm 119. v. 161*

[5] *Psalm 30. 4*

31. 23

52. 9

84. 1. 42. 1, 2. Psalm 146. and 147. and 148. & 149. & 150. 103. 1. — 5. Ps. 104. and Ps. 105. and 106. and 107. and 134. and 135. & 136. & 138. & 144. & 145.

Unless

Unless we be (1) *renewed in the spirit of our mind*, he who adhereth unto *set formes*, and he who affecteth *extemporary effusions*, is equally exposed unto a *gracelesse customary lip-service*; And [whether we be, or be not renewed in the spirit of our mind] every *unpremeditated extemporary phrase* of him with whom I join in prayer is unto me a *set form*: Notwithstanding, the *clear evidence* of these palpable truths, monstrous it is, What Cavils some (2) *Novices* would [if they could] create against our *set form of Gods publick worship*: They would rather (3) * expose our Churches of Christ unto the *Fesuited subtilty of Separatists, Anabaptists, and Quakers*, then (4) in *obedience* unto the truths of the Gospel; and in (5) *submission* unto the Authority over us, endeavour in a (6) *regular service of our God*, to keep the *unity of the spirit in the bond of peace*! Beloved, this Christian did not so.

[1] *Esse christianum grande est, non videri, non vocari*, S. Hieron. ad Paulin.

(2) I account them Novices, because either they should correct the CXXXVI. Pg. else that CXXXVI. Psalm should correct them. See Matth. 23.

44
1 Cor. 14. 15, 16

[3] *Præstat esse aliquam republicam; and so, Præstat esse aliquam Ecclesiam, quam nullam. Ita nati estis, ut boni, malæque vestra ad rempublicam*

pertineant. Tacit. Annal. lib. 4. Non nobis solum nisi famus. Cicero. Possessionem Bonitatis tanto latius, quanto concordis introitus sociorum possidet Charitas. Aug. de Civit. Dei. lib. 15. c. 5. [4] Eph. 4. 3. Phil. 2. 3, 4, 7. 16. Rom. 12. 3. 18, 1 Cor. 1. 10. [5] 1 Pet. 2. 13. Rom. 13. 1, 5. [6] *Non mutet homo mentem quam imperferunt sapientes, viz. Benedictiones, & Orationes quas ipsi ordinaverunt.* Alias Thibites in **ꝑꝑꝑ**

Forms of Confession, Prayer and Thanksgiving were exhibited by (1) *Moses*, by (2) *David*, by (3) *Hosea*, by (4) *Habakkuk* against the threatened time of their captivity, and by (5) *Esaï*, against their promised return

[1] Exod. 15. 1

[2] 2 Sam. 1. 18

[3] Hos. 1. 4. 2

[4] See Tirmidus, Hutchefon, &c. in Hab. cap. 3

[5] Isa. 12. 8. 4.

[6] Numb 6.
compare v. 27.
with v. 23.

[7] Eph 6. 18

[8] Rom 12.
12

[9] 8. 26, 27

[10] Luké 11.
2

[11] Num. 6.
23

[1] Whereas
Plus valent ex-
empla quam
præcepta; Here
is an example
worthy your
imitation.

turn from captivity: But, how were these exhibited? *Answ.* Not as *Crutches to patch up lame Devotions*, as some blasphemously suggest; no, nor yet as *burdens unnecessarily imposed*; but these, and the like *Ordinances* were instituted as (6) *benefits, and blessings*. For, in a sanctified person, *set formes* cannot provoke *customary flatnesse*, seeing the soul of such a One (7) *watcheth unto prayer*; neither can they cherish *carelesse, roaving, wandering thoughts*; for (8) the heart is fixed; much lesse do they *limit, or quench the Spirit*; for Gods (1) Spirit maketh intercession for him with groanings which cannot be uttered. You may be sure it is *for the edifying of the Church*, if Christ himself impose a *set form* upon his (10) Disciples; and if God himself doth the like by (11) *Aaron*, and his sonnes. Of all which this Saint had so perfect experience, that

From the very *first beginning* unto the full end of our Divine Service, She was [*most commonly She was*] here present; *present* [not only with us] but *with the* (1) Lord: She gave diligence to worship God reverently, to worship God as *Her God*; to wit, She ever kept her self ever intent upon every instant Duty, giving thanks heartily, as unto the Lord; praying fervently; singing chearfully; hearing heedfully; I speak this, as having been a constant eye-witnesse of what I speak. Verily, I know not that person among you all, which

is

is more instant in prayer, or more watchful in every kind of Devotion, then constantly, this Gentlewoman was.

As she rejoiced in the worship of her God, so she delighted to hear the joyful sound: She attentively hearkened unto Gods Word as well read, as preached; Nor did she rest here; she sought as well sanctification, as knowledge; even (1) sanctification unto obedience; She was none of those who are given unto pleasure, and dwell carelessly, viz. she kept her heart with all diligence, endeavouring to adorn her Gospel-profession. You might know the abundance of her heart from the sweetness of her lips; inasmuch as Her most, and most familiar converse was principally of the things of God.

Of this, Her sick bed shall be my witness: an evidence beyond expectation; a testimonial worthy to be recorded! For, at what time her Disrase waxed violent; at what time the violence of her disease grew [1] into a distemper; at what time that distemper scattered her thoughts, intercepted her meditations, and disheveled her speech; even then, then [I say] her words had a reserve, a taste, a tincture of holiness: I say again, Her words still savoured of that holy Spirit, where-with she [2] was sealed unto the day of Redemption.

(1) What was spoken of Origen, may be related of her; *Quemadmodum vixit sic dixit; quemadmodum dixit sic vixit.*

(1) *Mori pro undecunque bonis, nec potest malè mori, qui bene vixerit. S. Aug. de doct. Christ. cap. 13.*

(2) *Christiani sumus, beati sumus tam morientes, quam viventes. S. S.*

Ecc

Watch-

Watchfulnesse, Immortality, Perfection, Peace, Salvation, Eternity ! Faith in Christ, Righteousnesse, Hope, Heavenly glory, Joy, Loving-kindnesses ! These, these were the treasures which enriched Her minde, which silvered her Tongue, which elevated the Ayre of her notes, and made her voyce Musical, I had almost said Seraphical. Her dying sentences could not be, but her dying words were like the [1] last words of David, or like these [2] last words of the Son of David, good and heavenly. Pregnant she was, although she wanted strength to bring forth : Pregnant she was, although Rachel-like, she [3] dyed in Childbearing : and truly, if Rachels grave [4] deserved a Pillar, much more doth Hers. That Rachel followed after [5] idol-fancies ; this after true godlinesse ; after the God of holinesse she followed, nor after false Gods. Seeing now her steps followed God, her works follow her. Her name is [6] precious among us, and as [7] her body, so her [8] Memory is embalmed.

She hath travailed [1] quite thorow all that this world can [2] afford, viz. Troubles of heart : She went farre into the Kingdome of Grace, viz. she believed in God, she believed in Christ ; And hath already entred the Kingdome of Glory, possessing mansions in her Fathers house. While she abode on earth, she de-

(1) 2 Sam. 23.

(2) John 14.

(3) In Child-bearing Mrs. Rutter dyed.

(4) Gen. 35.

(5) 31. 35.

(6) Justly might Rachel be buried, Esay 1. 19.

(7) Ecclef. 7. 1

(8) Mrs. Rutter's body was embalmed.

(9) Nec doleas quod talem amiseris, sed gaudeas quod talem habueris. Hieron. in Epitaph. Nepotian. page 23.

(1) Quid invenietis bonam mortem cui dare vitam non potestis? Plin. lib. 2. Epist. 20.

(2) Ecclef. 1. 1

7. 1

delighted in Saints, now with [3] Saints she abideth. Complain not then, that she departed hence in the midst of her age, for a vertuous life is a [4] long life. Untimely her death was; but, as the Father of Alexander said [5] of his Friend Hipparchus, the untimelinesse was not unto her self, but unto us: Not unto her self, for, God [6] took her: no, nor yet unto us, for, The [7] good will of our God be done.

(3) Illum non emori, sed emigrare, & multave amicos non relinquere intellexit.

(4) Wisdom

4 7, 8, 9
Placita erat Deo anima illius, & in brevi spatio multa complevit.
S. Hieron. Euth. Lucinij.

(5) Plutarch. Apoth. g. in Philippo. (6) Gen. 5. 24. (7) Matth. 6. 20, Acts 21. 24.

Life may by no meanes be neglected; great is the blessing of long life, especially there, where it is found in [1] the way of wisdom: Yet, compare the long life of common persons with the short life of this singular Christian: In looking for, and hastning unto the coming of the day of God; many a One is so dull, so slow, that, after the irksome labours and sorrowes of fourscore yeares, his unprepared soul beginneth to cry, O spare me a little before I go hence. But, this Christian began early in the Morning, and [10] she hath finished her course betimes. She [2] found favour with the Lord in the [3] midst of her age; The Race which was set before her, she run, as well with good speed, as with patience.

(1) Whereas green fruit and a young man want their true taste: Old age is the vessel of prudence.

(2) Nos dolendi magis qui quondam stagnans in vicio peccatorum, utique foras damus, vulnera accipimus, & de otioso verbo sumus reddituri rationem. Idem. ibid.

(3) Esay 57. 1
we may say concerning this.

Rutter, as one said of S. Anselm. Hoc tempus ei datum est, ut minus bonum ei in aeternitate daretur.

She ran, and so ran, that, at the one half of her yeares she obtained mercy,

Call to mind her *dayes* which she hath passed, you will acknowledge them [1] *worthy* your imitation, yea, and *worthy* your thanksgivings too; Think upon her *present* Life, you will finde in it *Life* more abundant, Life most *worthy* your more abundant thanks, most *worthy* your more abundant rejoycings too. True, WE cannot roll away the Stone from her grave, but in due time, the good Angel in my Text [2] will.

Yea, She her self, being [1] *dead*, yet [2] *speake*th, while her first Resurrection is an earnest of her second. Wherefore, Let not your heart be troubled. Or, if for a season troubled it be, imitate Her for whom ye mourn; As she did, so do you; Believe in God, believe in Christ, then [as she doth, so shall ye] ye shall enjoy mansions in my Fathers House: rather, [as she doth, so shall ye] ye shall glorifie your God, as God. Time it self [3] must dye: ye, Death it self [4] must dye: but, every soul which rejoyceth to glorifie God [5] endureth for ever; for which everlasting mercy, and for every other mercy of his, both to our bodies, and to our souls ever [for ever!] blessed be the Name of the Lord. Amen.

(1) — *statem*
ultra puer.
L. Florus, lib. 1.
Prolog.

(2) Hof. 6.2

(1) 1 Cor. 15.

32

(2) *Fiducia*
Christianorum
resurrectio mor-
tuorum. Tertul.

(3) Rev. 10.6

(4) 21. 4

(5) *Quamvis*
hic moriamur,
peregrinamur à
Domino: Ad
hoc nati sumus,
ut mereamur
aterni. Hieron.
ad Paul. super

Blessillæ filie obitum. Therefore as She, in her Funerall Rings Poëse, saith, I am not lost, but gone before: So we Non amissimus, sed præmissimus. August. ad Italicam viduam. Epist. 6. Non maremus quod talem amissimus, sed gratias agimus quod habuimus, in quod habemus: Deo enim [Matth. 22. 32] vivit omnia, & quicquid revertitur ad Dominum, in [Eph. 3. 15.] Familie numero computatur. S. Hieron. ad Eustoch. in Epistaph. Paul.

THE



THE *Jewes* when they build a House, are [1] bound to leave some part of it unfinished, in remembrance of the destruction of *Jerusalem*; By the same Rule, in memory of this Friends dissolution, I should break off here; I should here leave my Discourse, dying [2] at the *Gentlewoman's Grave*, unperfected: Beloved, *compass*e all that is before me I cannot; yet, neither am I *inconstant* unto [3] my self, neither dare I be forgetful of my God, even of your God and mine. *viz.* What praises I bring, I sacrifice not unto the dead, but unto [4] Him who is alive, and liveth for evermore: Wherefore

By these few and slender instances which both I have newly given, and you have patiently received; I say, by these few and slender instances of those many and large favours wherewith the Lord richly [1] enamelled the perfections of this One, single, short-lived Friend; Judge [I pray you] between Our God and Us, concerning the whole multitude of his mercies toward Us, toward Ours, toward all believers [from common mercies]

not

(1) J. G. out of Leon Modena, *digli Rifi Hebraia* Part. 1.

(2) John 11. 16

(3) See the method proposed, p. 272.

(4) Rev. 1. 18

(1) That may be truly said of this Mrs. Dorothy Kutter, which was said of Socrates, *if he should ever know him, love him, and honour him; and they that did not so, it was because they did not know him.*

not excluding *unbelievers* and *reprobates*.

Concerning *life past, present, future, day by day, hour by hour*, doth this God *vouchsafe, renew, accumulate*, upon these *sinful soules and bodies of ours*, mercies *multifarious, numberlesse, unsearchable!*

Thanks be unto God for his *unspeakable gifts*; Utter them we cannot; Point toward them [1] we may: Revise a little those *three great Kingdomes* upon which we were entering; having a little viewed them, inform me [if you are able to inform me] how *manifold*, and how *unfeigned* Thanksgivings are, from us, due unto Him whose Name is **WONDERFUL**.

And yet, before we step into the *Globe of the Universal World*, you will glance an eye [upon a *lesser Mapp*,] upon the little mapp of this little word [1] **MAN**. For,

Consider this *dear Gentlewoman* [which shall hereafter rest in peace;] Consider these persons here spoken unto in my Text, these *whining Disciples*, these *sorry Fishermen*; Make a *grand inquest* upon these and all other *believers*, [How highly soever their nature is now exalted] their *Father was an Amorite*, their *Mother a Hittite*: Examine [1] every Child of Adam; At the best, *Vanity is light*; but as for man, He is *lighter*, even a *thing of nought*, worse [2] then nought. What

[ah]

(1) Quia ipsa sibi obstat magnitudo, rerumque diversitas aciem intentionis obrumpit, faciam quod solent qui terrarum situs pingunt; in brevi quasi tabella, totam ejus magnitudinem amplectar. L. Florus, l. 1. Prolog.

(1) How little more, alas, is mine now then, before he was, be w. is!

Donns Poems.

(1) Revo've primordia, attende media, memorare novissimas; hæc pudorem adducunt, ista dolorem ingerunt, illa metum incutunt. Cogita unde venis, & erubescas; ubi sis, & ingemiscas; quo vadis, & contremiscas. Bernard. Sermon de primordiis, & novissimis.

(2) Psa. 62. 9

[ah] What is a lump of [3] *monstruous flesh*, that the pure, the most holy God, should not utterly detest, utterly desert it? How is it, that God, God who [4] rejecteth fallen Angels, should have any compassion at all for ever-falling man? for a *crossed-grained* off-spring of a *prodigious* Traitor? for a *pernicious* brood of *viperous* Vretches?

Beloved, seeing our first Parents [1] despised their Creatours goodnesse, seeing we [like them] thwart his will [2] ever thwart his will! What future good could possibly be foreseen in [3] any of us, which might [in the least] move election? Alas, originally there spreadeth in every one of our hearts, the loathsome seed of [4] every wickednesse whatsoever! There dwelleth in us that Lust which naturally lusteth after the vilest sins imaginable!! We finde within our selves [5] matter worthy reprobation; but, what finde we worthy Gods election? Verily, when all that can be said in our behalf, is fully spoken, all will [6] signifie *new-nothing*: Nothing except guilt, except *inbred, hereditary, inveterate, malicious* guilt! We must be [7] predestinated, according to the purpose of him who worketh all things after the counsel of his own will; before we can obtain an inheritance; Through [8] justification of the Spirit unto obedience, our calling and election [9] is made sure and evident unto us; but, it must be [10] according to the foreknowledge of God the

Fa-

(3) Ezek. 16. 6

(4) Psalm 8. 4
Heb. 2. 16.

(1) Compare
2 Sam. 12. 9,
10. with Gen.
2. 16. 17.

(2) 6. 5
8. 21

(3) Rom. 3.
19, 23, 27

(4) 7. 7, 13
Matth. 15. 19
Revel. 18. 2

Esay 2. 22

(5) Job 4. 17,
19

9. 15, 20, 21

23. 2, 3, 5

25. 4, 5, 6

14. 3, 4, 17

(6) Rom. 3. 9,
26.

Lam. 3. 12

Heb. 12. 29

When Noxius
rode in a tri-
umphal Cha-
riot, Catulus
saw cause to
say, *what a deal
of dirt is this
Cart filled wth!*
See Gen. 3. 22;
and Rom. 3. 19.
(7) Eph. 1. 11
(8) 1 Pet. 1. 2
(9) 2 Pet. 1. 10
(10) 1 Pet. 1. 2

- (11) Col. 3.¹²
 Phil. 2. 15
 (12) 1 Thes.^{1.4}
 (13) Eph. 1. 4
 (14) 2 Tim.^{1.9}
 Tit. 3. 5
 (15) Rom. 3.²²
 (16) 1 Cor. 4. 7
 (17) 1 Pet. 1. 5
 (18) Rom. 3.²²
 Tit. 1. 1
 (19) Rom. 8.¹⁰
 (20) 29
 (21) Eph. 1. 5.¹¹
 (22) 5
 (23) Phil. 2.¹⁵
 Ephes. 1. 4
 (24) ibid.
 (25) v. 12
 (26) v. 6
 (27) Psalm
 115. 1
 Jer. 9. 24
 1 Cor. 1. 30, 31
 (28) Gal. 3. 22
 (29) Rom. 11. 32.^{3. 12}
 (30) Jer. 17. 9
 En cada casa
 ay un Ladron;
 In every house
 liveth a Thief.
- Father, that we are elected unto (11) this sanctification: To know our election of God, it (12) becometh us; but, it becometh us to know that our election was of God (13) before all worlds: The holy Calling wherewith we are called, is (14) not according unto our works, but, according to his own purpose and grace which was given us in Christ Jesus before the world began. We differ from other men, but (15) who made the difference? Who (16) maketh thee to differ from another? We are kept by the (17) power of God through faith unto Salvation; but, that faith is (18) the faith of Gods elect; Whom God justifieth, them he (19) calleth, whom he calleth [them he did predestinate;] them he (20) did predestinate to be conformed unto the image of his Son: If (21) according unto the good pleasure of his will he predestinated us unto salvation; it is because he predestinated us unto the (22) adoption of Children by Jesus Christ unto himself; If we (23) be holy, and without blame before him in love, it is because (24) he hath chosen us in him before the foundation of the world: And all this, to the (25) praise of the glory of his grace: wherein he (26) hath made us accepted in the Beloved! Not unto us, O Lord, nor (27) unto us, but unto thy Name give the glory; for, the Scripture hath (28) concluded us all under sin, the Scripture hath (29) concluded us all under unbelief; Of our selves, there is (30) none that doth good, no
 not

not one ; If we look no further then our selves,
(31) *Hell is our portion.*

Thus in [our lesser Mapp] *Sins micro-*
cosm, is found such a world of guilt, such a
world of *proptication*, such a (1) *lost world*,
that, [as he is now *encentred* in the *midst* of
the Universe,] man [vain man] justly ap-
peareth a most inconsiderable spot; lesse [far
lesse] *then the* (2) *least of thy mercies*, O
Lord !

Yet [loe] with what a (1) *circumference*
of blessings hast thou *encircled* this vile Ma-
lefactor ? this most unworthy wretch, a
wretch so (2) *mercileffe unto himself*, so (3)
mindlesse of thee his God ! O Lord our God,
the more (4) *undeserving sinful we* are [on
the left hand, and on the right hand] the
larger the globe (5) of thine *Universe*, so
much the greater *prayses, blessings, and thank-*
givings are ever from us due unto thy dread-
ful Name, for all thy mercies.

Whether to Unbelievers, or unto Believers,
To Unbelievers whether already dead, or
now living.

To them who died in Unbelief, It is the
Lords mercy;

First, How long since soever they were
cast into Hell, *that into Hell they were not* (1)
sooner cast.

(1) Gen. 6 5,6

Rom. 3. 10,

10

Jos 4 17

7. 7, 18

9 2

11. 11, 12

14. 10

15. 14, 16

25. 4, 6

34. 15

(2) Gen. 32. 10

(1) Psalm 32.

11

(2) Prov. 8. 36

(3) Esay 17.

10

43. 22

Jer. 2. 32

(4) Rom. 5. 10

(5) Psal. 84. 5

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(2) Psalm
145. 9
103. 10

(3) Jude 11.
Matth. 16. 27

(4) John 5. 29
1 Thes. 4. 16

(5) Eccl. 7. 29
Hos. 13. 9
Job 34. 11

(1) Lam. 3. 22

(2) John 3. 18
Gal. 3. 10

(3) Psalm 17.
14
Eccles. 9. 1, 2
Matth. 5. 45
Palm 73. 3

(4) Rev. 2. 28
Rom. 2. 4
1 Pet. 3. 18

Secondly, How great soever the *measure* of their *guilt* and *pain* is, that (2) *greater* it is *not*.

Thirdly, That, the *utmost* *measure* of their *punishment* is. (3) *deferred* *until* the *great* and *terrible* *day* of the *Lord*.

Fourthly, That their *Carcasses* which *did* *sin*, and *shall* *suffer* with their *soules*, are *re-spited* *from* *Hell* (4) *until* the *general* *Resurrection*.

Fifthly, That both their *soules* and *bodies* had obtained *everlasting* *mercies*, *had* they *not* (5) *fallen* *from* that *perfection* wherein they were *created*.

To them who live in a state of *Unbelief*, It is the *Lords* *mercy*,

First, That they are *not* (1) *already* *hopeless*, and *helpless* in *Hell*.

Secondly, That the *present* *troubles* of their *heart* are *not* (2) *worthy* to be *compared* unto the *severe* *judgements* which they *deserve*.

Thirdly, That, though they *deserve* *no* *mercy* at all, they have (3) *so* *large* a *portion* in *this* *life*.

Fourthly, For that the *long-suffering* and (4) *forbearance* and *goodness* of their *God*, *daily* *invite* them to *repentance*.

(1) *the* *best* *part* *of* *the* *world* *is* *lost* *for* *ever* *because* *of* *unbelief*

As for the persons spoken unto in my Text,
they finde Matter of thankfulnesse.

First, For the Kingdom of this World.

First, *For their very being* : for that, they
[were] are any part of the *Universe* ; Friends,
It was, it is the Lords mercy that ever there
were such creatures in the world as were these
Disciples in my Text. *There is one flesh* (1)
of men ; And that is wonder, if we call to
mind how, and against whom *Adam* trans-
gressed : Be it, that, rather then lessen the
number of his several kinds of creatures, man-
kind God will continue ; One would think,
He would sooner raise up Children (2) out of
these stones under our feet, then, from out of
the loines of our first Father : These stones
never offended God as *Adam* [once the (3)
perfect image of his God !] did. That, the de-
terminate Counsel of God should before time
was, decree his own Image ; that, at the begin-
ning of time, he should say, (4) *After our own*
Image let us make man : that, Having made
man after his Image, God should (5) put all
things under his feet ; that, Having put all
things under his feet, God should (6) pre-
serve the nature of man, who (7) slighted all
things ! Verily, there is no motive, no ground
at all for this ; but meerly, the perpetual
praise of his great Name !

(1) 1 Cor. 15.
39

(2) as Mat. 3 9

(3) Gen. 1. 27

(4) Gen. 1. 26

(5) Psal. 8. 6

(6) Gen. 2 17

Nehem. 9. 6

Job 7. 20

Psal. 36. 6

(7) Gen. 3. 17

as 2 Tim. 12.

8, 9. and

Psal. 50. 17

Next, For their not being in Hell : It is the Lords mercy that these Disciples [for as much as they also were the Sons of Adam] did not [only] just live to dye in Hell ; that, instead of having their heart troubled in their body, their soul was not flaming in Tophet ! But (1) God will have mercy upon whom he will have mercy : Although man unto this day disregardeth his God ; Unto this day, God (2) regardeth man : Man quickly destroyed himself ; God patiently continueth (3) mans Preserver.

(1) Rom. 9. 15

(2) Psalm 8. 4

(3) Job 7. 20

Thirdly, For being under no more troubles of heart. You have heard of the calamity of Job ; But, what was Jobs misery, in comparison of those (1) bitter curses and fearful judgements unto which mans sinful nature is most justly exposed ! Horrible was the anguish of Francis Spira ; but, was His anguish equal unto that of damned soules ? The fires which (2) consumed de Lannes House in Loathbury, London [Oh, how amazing ! yet] were not to be complained of, if we call to mind Hell-flames. Feed a condemned person with bread of affliction and water of affliction all the yeares of his life, he will acknowledge it a favour, that the hour of his execution is deferred ; Sirs, the saddest and most forlorn condition upon earth, is a merciful estate unto him who deserveth everlasting burnings. Deliver me not over unto the will of mine (3) enemy, O God.

(1) See Deut.
28. 15 — 68

(2) Anno
Dom. 1662.
Decemb. 26.

(3) Psalm 27. 12
Matth. 13. 39

Fourthly,

Fourthly, *For temporal mercies.* Nicanor had as hard thoughts of his Prince, as natural men have of their God; even and anon, like many unthankful English Subjects, he would be detracting (1) from his Sovereign; This his Sovereign knew, yet, took occasion to relieve his wants; now that he had received Relief, Nicanor was never so well, as then, when he was speaking well of this King; at which the King, See [said he] It is in my power, if I please, to bear or evil or well. Christians, the Lord doth not only deliver us from execution, but, furnish us with food and raiment: Yea (3) he freely giveth us all things appertaining unto life! Oh, let it (4) be in His power to make us speak well of him. The same Sun which stood still at the (5) command of Joshua, runneth a daily Race to give us light; That Moon which stood still (6) over the Valley of Ajalon, night by night attendeth us while we sleep: God calleth all (7) the Starres by their names, and accompteth them all few enough to do us service: He hath placed us in the very midst of whole multitudes of blessings: His blessings do crowd upon us, as living creatures did upon Noah at the door (1) of the Ark; they throng upon us, as they did upon Adam at his (9) first creation; they swarm about us like Bees, like Bees all honey, and (10) no sting. Solomon did well to write of Herbs from the Hyfop to the (11) Cedar; We want more Aristotles, more Plinies,

[1] P'u: arch.
Apotheg. ubi
supra.

[2] Ὁ ὁπάρτα
ἦν ὅτι πρὸς
ἡμᾶς αὐτοὺς
ἔστι καὶ τὸ κα-
λὸς καὶ τὸ κα-
κὸς αὐτοῦ. ib.

[3] Videas
Bellarminum
D: Ascensio:
mentis in celum
per Scalas. A
Book so useful
that I am
translating it
into Engl'sh.

[4] Psal. 107. 4

[5] Josh. 10.

[6] 13

[7] 14

[7] Psalm

147. 4

[8] Gen. 7. 9

[9] 2. 19

[10] See Psal.

118. 12

[11] 1 Kings

4. 33

[12] Psal. 50.

10, 11

104. 30

Acts 17. 26

Job 24. 5

38. 16, 27

[13] as Jer.

23. 10 and

Hos 3. 5

[14] See Gen.

4. 20

Josh. 24. 13

Prov. 8. 12

Esay 28 23-19

Exod. 35. 30

— 35

[1] See Gen.

21. 12, 14

[2] 25. 5, 6

[3] Rom. 8. 32

[4] Psalm

115. 16

1 Chron 28. 2

Esay 66. 1

compare Mat.

5. 35. with

Psalm 132. 7

nies, more *Philosophers*, and more *Secretaries of Nature* to number up the good works of our God; With what plenty of *water, woods, grasse, Cattle, fish, fowl, &c.* doth God accommodate *divers unknown Regions* (12) of the World, as if his bounty would prepare a *Table in the wilderness*, against man come thither to inhabite his mercies? We, upon whom the latter (13) ends of the world are come, enjoy to our ease, the help, the benefit, the studies, the arts, the experience, and the labours (14) of all ages from the beginning of the Creation unto this more then *five thousandth* year of the World! For which of all these *common mercies* can we neglect to give *especial prayes* unto our God?

It is usual with persons *great and Childlesse*, to settle their *Inheritance* upon some *adopted Kinsman*, that to their *Lands* may be called after their name; but (1) seldom do they give their *goods and chattels* too unto the same person whom they make their Heir; these they distribute as *Legacies* unto other of their *Kinred*: Beloved, that we may not want matter for our thanksgivings, the (2) *Father of mercies* bestoweth upon us (3) *land and goods* too! We are unto Christ, not only *Heirs*, but *Executors*, and *Administratours* too. Oh let it be the prayse of our God, that, although the *circumference* be as wide as *heaven*, yet (4) *earth is the Centre*; and although that be the *Throne*, yet *this is the footstool*.

The

The portion of the wicked is (1) only in this life; by the same method, the portion of the Righteous should be only in the next: but, herein is matter worthy Thanksgivings; that, although the Lord granteth unto us his Ephab, he grudgeth not his (2) homer too; that although we partake of the (3) blessings of his right hand, he imparteth likewise the blessings of his left hand: that, although he hath given us a possession in the south-field, he addeth also (4) water-springs, besides the upper-springs, nether springs too: A feather in the hand is worth a bird in the ayre; we have the bird in the ayre and the feather in the hand too; Though grace and glory be vouchsafed unto us, no good thing is (5) withheld from us; although there be set before us the (6) Kingdom of Heaven and the righteousness there-of, we are not disallowed the (7) Mammon of unrighteousnesse.

The heir so long as he is a child (1) differeth nothing from a servant though he be Lord of all; Let it be the praise of our God, that, we here in our minority, are used more like children then servants; It sufficeth that we are (2) assured of life to come; neverthelesse [over and above that] we have the promise (3) of this life too; Since our (4) expectation is from God, we may well feed upon the (5) hope that is set before us; [yet, see] while we (6) sit together with Christ in heavenly places, he hath given unto us the (7) ful-

[1] Psalm 17.
14

[2] Exod. 16.
36
Psalm 112.2.3
(3) Prov. 3.16

(4) Joh. 15.
19

(5) Psalm 84.
11
(6) Matth. 6.
33

(7) Luke 16.9

(1) Gal. 4. 1

(2) Joh. 17.3

(3) 1 Tim. 4.8
2 Pet. 1. 3
(4) Psalm. 62. 5
(5) Col. 1. 5
(6) Ephes. 2. 6
(7) Psalm. 115.
16

(8) John 14.3

(9) 1

(10) Phil. 4.6

(11) As little
as that of Chy-
sippus, or as
that of Zachens.(12) Job 19.
26

24. 23

17. 14

(13) 25. 6

Psalm 22. 6

(14) Heb. 13. 5

(15) 1 Thel. 5.
18

(16) Rom. 8.

(17) 1 Cor. 3.

22, 23

fulnesse of the earth ! He prepareth (8) man-
sions for us in my Fathers House; but [that is
not all] he likewise removeth (9) troubles
from our hearts in this world. Christians, Be
(10) ye careful for nothing; He who provi-
deth this little (11) thin body of mine to feed
those (12) wormes which shall dwell with me in
my grave; though I (13) am a worm and no
man, will (14) never leave me nor forsake me;
Christians, In all things (15) give thanks,
because all things (16) work together for your
good: As assuredly as (17) Christ is Gods,
and ye are Christs, so assuredly all things are
yours; and, if all things are yours, then all
things are matter worthy of your thanksgiving.

Matter of Thankfulness.

Secondly, For the Kingdom of Grace.

Were there no Church of God extant un-
der the whole Heavens, yet, unto man de-
serving hell flames, no small favour it is, if,
instead of suffering torments in hell, he may
live a while upon the face of the earth. So,
were there no mansions in my Fathers House,
yet, to man unworthy to live in this World, a
very great mercy it is, if he be suffered to
live, not in this world only, but within the
pales also of the (1) holy Catholique Church. For,
First, Were Religion meerly a forged in-
vention, were it as meer a device to over-

[1] Id agamus,
ut omne tempus
nostrum sit, quod
esse non poterit,
nisi nos esse co-
perimus. Seneca
Epist. 92 O in-
sensati, delusi,
& infatuati
Philosophi !

are fools as Atheists would vainly have it; yet, since most men are [1] so greedy to devour one another, the awe which accompanieth Religion must necessarily prevent very many and very great inconveniences among us.

Next, All people [1] will walk every one in the name of his god, rather than nor please his mind with one sort of Religion or other, man will delude his ignorant soul with some or other kind of [2] will-worship.

Thirdly, In [1] *Judah is God known*: I bow my knees to the Lord Jesus, giving thanks often for spiritual blessings by me received, while I was (long since) of the royal foundation, as well at Westminster Colledge, as at Trinity Colledge in Cambridge: In which Trinity Colledge, Unto mine acute [2] Chamber-fellow was [3] brought the gift of ten shillings from a concealed Benefactor; Need enough of so good an Angel my Chamber-fellow had, and a very ingenious Epistle of Thanks he wrote; but, I cannot easily forget, how this (my Chamber-fellow) night by night wracked his braines, and brake his sleep in conjecturing who, or what Friend he might be, which unexpectedly bestowed upon him so acceptable a gift, (whether he was the worthy [4] Master of our Colledge, or whether, that lover of all goodnesse, our [5] then Vice-Chancellor, or whether the then and there [6] Tutor of the then and there [7] Duke of Buckingham, or whether, some one of our eight

Ggg

Seni-

(1) *Homo homini lupus.*
Prov. 30. 14
Psal. 17. 12
* 56. 1, 2
Micah 7. 2
Gen. 10. 9

(1) Micah 4. 5
(2) *Ex arbitrio, non ex imperio.*
Tertul. contra
Psychic. cap. 13.

(1) Psal. 76. 1

(2) Sir Hicks.
(3) By a religious Fellow of our House, Mr. Peter Sam-
wale's by name.

(4) Dr. Cumber, Dean of Carlisle.
(5) Dr. Richard Holdsworth, Master of Emmanuel Colledge.
(6) Dr. Ainslie.
(7) George Villiers.

(8) Acts 17²¹

(9) 23.

(10) Heb. 3.^{3, 4}

(11) With: the Epistle to the Hebrews, the Books of Ruth and of Job, & sim.

(12) Gen. 32.²⁹

Judges 13. 17

(13) Compare Exod. 6; Psal.

83. 18. with Acts 17. 23

(14) For Aristotle and others fancied the world was eternally without beginning.

See Heb. 11. 3.

(15) Acts 14.¹⁷

(16) Psal. 48. 3

Esa. 12. 5

2 Chron. 20. 9

1 Kings 8. 43

Psal. 75. 1

1 Tim. 6. 15

Seniours; fain, fain he would have found it out; but, still the more he conjectured, the more he was to learn. Beloved, the very same was the case of those [8] Athenian seekers who sacrificed unto [9] their unknown God. Give a Philosopher one, two, three dayes to resolve you what God is; what God is not he can tell you; but, what God is, he will be further to seek at the three dayes end, then he was at the first. Friends, see a [10] fair house, you presently aske who is the owner; Light upon a choyce [11] Book, you would willingly be told, who is the Author; receive a kindness, gladly ye would [12] learn unto whom you owe your thanks; Sirs, The Gentiles, they took notice of this worlds great Fabrique, but could never learn the [13] Builders Name; The Book of Creatures they studied much, but, could never [14] finde out who was the Creator; Raine from Heaven, fruitful seasons, food and gladnesse of heart they [15] received, but could never instruct themselves of the Donor; whereas we within the pales of the Church are [or may be] soon redeemed from this grosse ignorance; from this unsatisfying, this disquieting curiosity; I say, unto every one of us within the [16] true Churches of Jesus Christ, may eftssoon be made known who the maker, and giver of all good things, is: we need not, now, to be taught, that the only Potentate unto whom we owe all our thanks, is, the God of our prayes, even the only true God.

Fourthly,

Fourthly, The excellence of knowledge, is, that [1] wisdom giveth life unto them who have it. *Anaxagoras*, rich as well in Cattel as in Lands, unprofitably [2] suffered his Lands to be devoured by his Cattel; nay, he forsook all to travail after Learning: at last returning home, and finding his houses ruined, his lands unmanured, his cattel scattered, spoiled and lost; he salved all [3] saying, I had not been safe, if these had not perished. Christians, what made *Anaxagoras*, and most other of the Philosophers so professedly despise this worlds goods? What made *Cleanthes* labour hard night by night that he might purchase leisure to study day times? What made *Democritus*, first waste his whole Estate in travails; and then, that he might be the better disposed for contemplation, deliberately, and wilfully put out his own eyes? Verily, their ultimate ayme in these their self-denials, was to [4] understand the sweetnesse of a vertuous life (of life to come They dreamed not:) And yet after all their search, the best of their moral Philosophy fell infinitely short of our [5] Evangelical Precepts: Dear Christians, were there no Hell to be avoided, no Heaven to be expected, yea, and no God to be honoured, yet a greater happinesse no person upon earth could possibly attain, then to walk in a Gospel-conversation. Mortifie [6] your affections, walk uprightly, have [7] your conversation honest, be [8] blamelesse and harm-

(1) Eccl. 7.12

(2) *Anaxagoras* potius ovibus quam hominibus philosophus fuit. *Apollonius Tyanicus*.

(3) Non essem ego salvus, nisi istæ perissent.

(4) *Socrates* erat Homo & corpore purissimus, & animo optimus, & vivendi ratione perfectissimus, & in dicendo suavissimus, qui p̄e cum Deo, & sanctè cum hominibus conversabatur. *Maximus Tyrius*.

Epicurus & sancta, & recta præcepta. *Seneca*

(5) In iis quæ aperte in Scripturis posita sunt, inveniantur illa omnia quæ mores vivendi continent. *Aug. de doct. Christi. lib. 2. cap. 9.*

(6) Col. 3. 5. Prov. 11. 3

(7) 1 Pet. 2. 12

(8) Phil. 2. 15

- (9) James 4.¹¹
 (10) (11) Gal. 5. 26
 (12) Rom. 12.¹⁷
 (13) 21
 (14) 18
 (15) 1 Pet. 2.¹³
 (16) Rom. 13.¹
 (17) 1 Pet. 2.¹⁷
 (18) Rom. 13.⁷
 (19) 12. 10
 (20) Luke 6.³⁷
 (21) Mat. 5. 44
 (22) *ibid.*
 (23) 22. 39
 (24) 1 Cor.^{13.7}
 (25) (27) 1 Pet. 3. 8
 (26) Luk. 6. 36
 (28) Eph. 4. 32
 (29) Jan. 3. 17
 (30) 1 Tim. 6.¹⁸
 (31) 1 Pet. 3. 8
 (32) 2 Cor. 8.²
 (33) Tit. 2. 6
 (34) Phil. 2. 3
 (35) Luke 21.¹⁹
 (36) 3. 14
 Heb. 13. 5

lesse, [9] evil one of another, provoke [10] none, envy [11] none, recompence [12] to no man evil for evil, be not [13] overcome of evil, but overcome evil with good, if it be possible as much [14] as in you lyeth live peaceably with all men; submit your selves to [15] every ordinance of man; let every soul be [16] subject unto the higher powers; honour [17] the King, give [18] honour unto whom honour is due, in honour [19] preferring one another; [20] forgive, nay [21] love your enemies, do good [22] to them that hate you, love [23] your Neighbours, as your selves; bear [24] all things, believe all things, hope all things; Love as [25] Brethren, be [26] merciful [27] pitiful, and [28] tender hearted, easie [29] to be entreated, given to [30] distribute, be [31] courteous and [32] liberal, be [33] sober minded, and low [34] in your own eyes; In your [35] patience possesse ye your sowles; In every estate be (36) content; Take (37) no thought for to morrow, cast your care (38) upon him that careth for you, Rejoyce (39) alwayes &c. Beloved, Who is he that (40) will harm you, if ye follow after these and the like Gospel duties? nay, thus do unto your selves, and men (41) shall speak good of you; nay, you your selves shall be a (42) reward unto your selves.

1 Tim. 5. 8. Phil. 4. 11. (37) Mat. 6. 31, 34. (38) Phil. 4. 6. 1 Pet. 5. 7. (39) 1 Thess. 5. 16. (40) 1 Pet. 3. 13. (41) Psalm 49. 18. Rom. 13. 3. (42) 1 Cor. 1. 12. *Virtus sibi premium, & ubi foras gratia comit, gratia payth for her lodging.* ἡ τὸ ἰσθῆναι μόνον ὀφείναι, ἀλλὰ καὶ τῇ πρακτικῇ. *Arist.* Ethic. lib. 7. cap. 11.

Fifthly,

Fifthly, *He hath shewed thee* [1] *O man*: Man is *dust and ashes*; And that God himself should *design* to shew man what is good, This is a *fifth* particular worthy your *Thanksgiving*: They who collect the *lives* of the *Philosophers*, are very exact in naming whose *scholars*, whose *hearers* they were: It is praise enough for *Carneades* that [2] *Chrysippus* taught him: For *Ar stotle*, that ten yeares together he learned knowledge from divine *Plato*; If *Cleanthes* be the Disciple of *Zeno*, *Cicero* may safely term him, a [3] *Stoick* of the highest rank: Nor could that [4] *Oratour* do more for his own [5] *son*; then to place him under *Cratippus*, and that too in *Athens*: Therefore *St. Paul* spake well for himself, in declaring how he had been [6] *bred up*, not only in *Ferusalem*, but also at the feet of *Gammaliel*. It is a felicity well worthy [7] our prayes, if *Pythagoras* or *Plato*, *Socrates* or *Solon*, *Plutarch* or *Seneca*, *Iustin* or *Lipsius*, *Cook* or *Littleton*, may be able to instruct any of us wherein we may *lasse* this *transitory* life unto our best advantage; but more, far more worthy our prayes it is, if the *wholsome* waters whereof we drink, be pumped, not out of the head of some mortal man, but, out of the fountain of *living water*. The Precepts which we follow, are, like those of *Xenophon* to *Cyrus*, they are *Basilicon Doron*, they are *Eikon Basilike*, they are not the scattered sentences of *obscure Sibylls*, nor the doubtful re-
sponses

[1] Mic. 6. 8.
Numa Pompilius, hac omnia quasi monitu deæ Egeriæ, quo magis b. tr. b. tr. acciperent.
L. Florus.
lib. 1. cap. 2.
[2] Nisi chrysippus esset, ego noscessem, said Carneades.

[3] Stoicum
majorum gentium.
[4] Cicero.
[5] Marcus.

[6] Compare
Acts 22. 3.
with Acts 5.
34. 40
[7] Rari sunt
qui philosophantur. Ulpian. de
excusationib.
lib. 5.

[8] *Christ is truly such a one, as by Valerius Maximus lib. 7. Pythagoras was called, Perfectissimum sapientiae opus; and as Socrates, Humana sapientia quasi terrestre oraculum: and as the same Socrates by Eu-napius, Περικρατὺν ἀγαλμα σοφίας. A living Image of wisdom. Blessed were, 1 Kings 10. 8. Solomons Servants; behold, a greater than Solomon is here.*

[1] 1 Tim. 4. 8

[2] John 2. 3

[3] Psal. 24. 1

[4] Deut. 33. 16

[5] Psal. 112. 1, 2, 3, 4

[6] Luke 12. 15

Psal. 37. 16

[7] Pro. 30. 8

Sponses of Delphick Apollo, nor the carnal delusions of a seducing Mahomet; no, they are the divine wisdom of the blessed Spirit, the safe counsel of the Son of God, the immediate Oracles of God himself: You see (then) a fifth particular, within this Kingdome of grace, preparing unto us plentiful matter of thankfulness; namely, the satisfaction that we find, in having so great [8] an Author of those heavenly instructions by which we learn to lead a heavenly conversation while we are here upon earth: we, who walk by Scripture Rules, are followers, not of men, but of God; we are the Disciples, not of Zeno, or of Plato, but of the person speaking in my Text. But

Sixthly, *Godliness hath [1] the promise of this life: St. John hath some encouragement then to wish the [2] health and wealth of Gajus his body and estate when the soul of Gajus prospereth. The earth is [3] the Lords, and the fulness thereof: But, what doth He with it? Answ. The precious things of the earth, and the fulness thereof he giveth unto [4] Josephs seed, even unto the seed of them that delight [5] greatly in his Commandements. Truth it is, a mans life consisteth not in [6] the abundance of things which he possesseth; Rather feed me with food convenient for me, then give me Riches, saith [7] Agur. But, presupposing a plentiful estate of all conditions, the best for a true member of the*

Church,

Church, a plentiful estate [8] he shall have.

Have it he shall, but *shall not be bound to it*; I mean, he shall be unto it, not a [1] *servant*, but a *Master*; Have it he shall, and shall also have a [2] *power to use it moderately as if he* [3] *used it not*, viz. not [4] *trusting in it*, neither [5] *boasting of it*, nor [6] *setting his heart upon it*. Indeed, herein is one *signal difference* betwixt a man that is, and a man that is not a faithful subject of the *Kingdome of grace*; He that is not a subject unto the *scepter of this Kingdome of grace*, is so full of *usurpation*, that, like one ill-bred, he applyeth himself unto *Creature-comforts*, neither [7] *asking leave*, nor (8) *rendering thanks*: whereas a man truly gracious enjoyeth the same, the very same creatures and comforts which the wicked person doth, but, he enjoyeth them with (9) *better security*, and in *greater* (10) *measure* then doth the wicked person: For instance, The sound Believer hath in him so much *good manners*, that he will not once meddle with the Creature, unless he first obtain the (11) *leave and good liking* of the *blessed Creatour*; Again, he hath the wit to make *the most*, and *the best* of this worlds goods, namely, while he useth these worldly Comforts, not according unto his *own shallow imagination*, but accordingly as the good Word of his God (12) *instructeth him*: Furthermore, He is so *humbly* (13) *thankful*, that,

[8] Psal. 84. 11
1 Cor. 3. 22

[1] Tit. 3. 5
James 4. 3
Eccl. 4. 8
[2] 2. 24
5. 18, 19
[3] 1 Cor. 7.

31
[4] Psal. 52. 7
[5] 49. 6
[6] 62. 10

[7] and yet,
Math. 7. 7, 8
Leave is light.

[8] See
1 Thess. 5. 18
*Quis enim non
eubescat gra-
tiam bene de se
merentibus non
refere, cum
videat etiam,*
Tobit 6.

1 Sam. 1. 3.
*busius refugere
crimen ingrati?*
D. Ambros.
lib. 6. Exam. c. 4.

[9] Rom. 8. 28
Heb. 13. 5.
1 Tim. 4. 4.
[10] Rom. 11.

36
1 Cor. 10. 31
[11] See ver.

27. 28
[12] Phil. 4. 8
[13] Gen. 18.

27
32. 10

that, in whatsoever he possesseth, he seeketh to observe, please and credit, not (14) himself, but his Lord and Saviour; so much duty, so much affection oweth he unto his most bountifull God, that, whether the (15) Lord giveth or the Lord taketh away, still he patiently, and most contentedly bleisseth the name of the Lord. To wit, his care is, not to (16) lay up for himself treasures here upon earth, but how to (17) make the best, and the most sanctified use that he possibly can, of every present (18) portion wherewith he is already entrusted. Mean while, as the more he is entrusted, the more he endeavoureth to be (19) found faithful; so, the more faithful he is found, the (20) more he is entrusted; whereupon it followeth, that wealth and riches shall be (21) in his house.

It is said, Riches and honour (1) are with wisdom; and justly, for no person is so well able to make the best of either riches, or honour, as is he who is (2) spiritually wise: The same Ark which made (3) the hand of God so heavy upon the men of Ashdod, was a (4) blessing unto the house of Obed Edom. That Bishop, who is a (5) spiritual Over-seer of soules, the greater (6) Lord he is, the greater (7) good he doth; and He is most worthy to be a Magistrate, who is as (8) holy as powerful. If [when Solomon petitioneth for Wisdom] what Wisdom he seeketh, he seeketh, not for his own, but (9) for his Gods sake,

[14] Psal. 145.

11

115. 1

1 Chro. 29. 11

Jer. 9. 23, 24

Matth. 16. 24

[15] Job 1.

21, 22

[16] Matth. 6.

19

[17] 1 Pet. 4.

11

1 Tim. 4. 5

[18] Heb. 13.

5

[19] 1 Cor.

4. 2

Luke 16. 10,

11, 12

[20] Mat. 25.

23

[21] Psalm

112. 3

[1] Pro. 8. 18

[2] 9. 10

Tit. 1. 15.

[3] 1 Sam. 5. 6

[4] 2 Sam. 6.

12

[5] Heb. 13. 17

[6] 1 Sam. 1.

15, 26

1 Kings 18. 13

[7] 40.

2 Chron. 23. 1

— 21

24. 2

Prov. 11. 10

[8] Micah 6. 8

[9] 1 Kings 3.

8 — 13

sake, Solomon shall have wealth at will : once let it appear, that Joseph refuse to (10) sin against God, and whatsoever Joseph doth (11) shall prosper ; Make Abraham a (12) Father of the faithful, and Abraham shall (13) fare like a Prince. He, and Elisha understood what they did, when the one would not (14) accept spoiles from the King of Sodom, nor the other a (15) blessing from Naaman ; I wisse, The Possessor of (16) heaven and earth doth (17) more for us every minute of the day, then all the Princes of Syria, and Kings of Sodom can do for us in an age. Philosophers conclude, that wheresoever there is light, there is heat ; Sure I am, wheresoever the Gospel shineth as the Sun, there (18) the earth it self will be the warmer.

The operations of the soul are (1) requisite for the exercise of grace ; the health of the body (2) is subservient unto the operations of the soul ; food and raiment (3) conduce unto the health of the body ; no marvel then, if (4) all things pertaining unto life are made subordinate unto the things (5) appertaining unto godliness : See fifth Isaac, (6) The smell of my Son is as the smell of a field which the Lord hath blessed ; Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine : Why all this ? Answ. Jacob have (7) I chosen. Religious persons like perfumed garments, carry with them a (8) blessing whithersoever they go. Pharaoh,

Hhh

Abi-

- (10) Gen. 39.
9, 10
(11) 23.
(12) Rom. 4.
11
(13) Gen. 23.
6
(14) 14. 23
(15) 2 Kings
5, 15, 26
(16) Gen. 14.
23
(17) Compare
Gen. 15. 1
with Psal. 23. 1
118. 9
(18) Compare
Matth. 21. 9.
with Psal. 118.
25
See also Psalm
36. 8
31. 19
1. 3
(1) Eph. 4. 23
(2) Psal. 51. 8
(3) Matth. 6.
25
1 Tim. 6. 8
(4) Deut. 8. 4
Nehem. 9. 21
(5) 2 Pet. 1. 3
(6) Gen. 27.
27, 28
(7) Mal. 1. 2
Rom. 9. 13
(8) Gen. 26. 28
39. 23
1 Sam. 18. 5
Psalm 1. 3
Jer. 17. 8

(9) Joel 2. 23
— 28
Zech. 9. 9. 17
Esay 66. 12
65. 20—25
62. 1—5
60. 14
61. 6, 11
Revel. 21. 24
(10) hof. 1. 22. 21
(11) 20
(12) 1 Kings
18 19—45
(13) Mal. 3 10
(14) Mat. 5. 5
Mark 10. 30
1 Tim. 4. 8
6. 17
Psaln 144. 15
122. 5, 7
128. 5
135. 4
35. 27
1. 3
119. 165
81. 16.
147. 14
143. 14
36. 7, 8
Esay 60 6, 7, 9,
10, 11, 12, 13,
16, 17, 18
61. 4, 5, 6
62. 7, 8, 9
65. 20—25
66. 10, 11, 12
(15) Jam. 3. 18
Hof. 10. 12
(16) Esay 28.
24, 29
Prov. 8. 12
Exod. 31. 3, 6
(17) Luke 16.
9, 12
Gal. 6. 6.
1 Tim. 6. 18, 19

Abimelech, Laban, Saul, &c. shall speed the better for their acquaintance with *Joseph, Isaac, Jacob, David, &c.* It is not in vain, that where the Prophets foretel Gospel-times, there (9) they promise temporal blessings. The (10) corn, and the wine, and the oyle shall bear Jezreel; And the earth shall bear the corn and the wine, and the oyle; And the heavens shall bear the earth, and I will bear the heavens, saith the Lord: But, how shall Jezreel be assured of all this? *Answ.* I will (11) even betroth thee unto me in faithfulness, and thou shalt know the Lord. May *Elijah* prevaile with *Ahab* to cry down *Baal*, he will soon prevail (12) with God to pour down Rain: Bring ye all your tithes, and prove me now herewith, saith the (13) Lord of Hosts, if I will not open for you the windowes of Heaven, and empty out a blessing, until I fill your Barns so full that you shall want room. Wrest, and misapply the Scriptures never to much, yet, from the Scriptures (14) clear it is, that worldly riches are ordained, not as a snare, but as a promised blessing; and, that wheresoever *Jesus Christ* reigneth in the Gospel, there he leadeth people from barbarism unto civility, from civility to peace, and from peace to [the fruits of peace] plenty; The holy Spirit teacheth man to (15) sow the fruits of righteousness, the good Spirit to (16) cast abroad the sitches, the cummin and principal wheat: We misemploy the increase of the earth, if we (17) spend it

it not upon the kingdom of heaven; and the glory of this World [18] passeth away, unlesse it may adorn the glory of the Gospel. True, where the Gospel is but yet in [19] planting, or under [20] persecution, or the like; there, if in this life only we have hope in Christ, we are of [21] all men most miserable; but, I shall ever crave leave to think, that, where the Gospel flourisheth, there the meek shall be sure to [22] inherite the earth, to be [23] beautified with salvation, and to [24] eat and be satisfied; The reason why I so think, is this, The meek on earth will [25] seek the Lord, and the Lord will guide them [26] in judgement; yea, their meek and quiet Spirit is [27] in the sight of God of great price. Hence

The children of Israel never better bestowed their wealth then when they brought of it [1] willing Offerings for the service of the work of the Lord in his Sanctuary: yea, the followers of Christ, even then when Jesus Christ was dead and buried, would [2] have ministred unto him of their substance: And reason good; for, since the [3] earth is the Lords, just it is, that we [4] should give unto him of his own. But, this know, God will not be behindband with us in any [5] expressions of loving kindneses whatsoever. Though David did no more then [6] design to build a house for the Lord; in requital, the Lord built for David a [7] sure House; so far he is

H h h 2

from

(18) 1 Cor. 7.
31
Esay 40. 8
(19) Acts 14.
22
(20) 1 Tim. 3.
12
James 4. 4
(21) 1 Cor.
15. 19
(22) Mat. 5. 5
(23) Psal. 149. 4
(24) 22. 26
(25) Zeph. 2. 3
(26) Psal. 25. 9
Esay 29. 19
(27) 1 Pet. 3.
4

(1) Exod. 25. 2
35. 5
36 35, 6
1 Chron. 29. 2
— 13
(2) Luke 8. 3
John 8. 40
Mark 16. 1, 2, 3
See Learned
Bishop Andrews
his third Sermon
on the Redemption.
(3) Psal. 24. 1
(4) 1 Chro. 29.
74, 16
(5) 2 Cor. 8.
12
1 Cor. 15. 58
Rom. 11. 35
Hol. 12. 2
(6) 2 Sam. 7. 1
(7) 11.

(8) 1 Sam. 2.

30

[9] Prov. 3. 9

[10] Mat. 6. 29

[11] Euseb. in
vit. Constantine[12] viz. The
more good, the
more great.

Therefore

ΕΙΚΩΝ

ΒΑΣΙΛΙΚΗ

saith to the

Prince of

Wales, I bid
rather you should
be Charles le

Bon, then

Charles le

Grand, cap 27.

[13] Psalm

122. 6

[14] Mat. 5. 33

[15] Pro. 3. 18

[16] ΕΙΚΩΝ

ΒΑΣΙΛΙΚΗ

ibid.

[17] Mat. 5. 45

[18] Mal. 3. 3

[19] 1 Kings

10. 7

Psalm 45. 4

21. 5

31. 9

Ecclef. 7. 14

Jerem. 33. 9

Job 8. 6

Zech. 1. 17

7. 7

8. 12, 13

[20] 1 Tim. 4. 8

Phil. 4. 19

2 Cor. 9. 8

Esay 31. 18

[21] 51. 16

[22] 1 Cor. 3. 22

from desisting to [8] honour them who hear-
tily [9] honour him with their substance!
Christian, remember thou that Temple of the
Lord, and forget the [10] glory of Solomon,
if thou canst: Recollect how zealous that
Emperour Constantine [11] was, and then
tell me, whether he were not very deservedly
stiled Constantine the [12] GREAT: Yea,
whosoever sincerely loveth the peace of Jeru-
salem [13] prospereth; and, if I once dis-
cern a person unfeignedly seeking the king-
dome of heaven and the righteousnesse thereof,
then am I sure [14] all other things shall
be added unto him: For, although the [15]
Tree of life is, like [16] other Trees, best
planted in winter; although the children of the
[17] kingdome are like the gold of the Tem-
ple, best purified [18] by fire; yet, the peace
of the Gospel most flourisheth [19] in the midst
of prosperity; and where the purity of the Go-
spel aboundeth, it aboundeth in the fulnesse,
as well of earthly [20] as of heavenly mer-
cies. I lay the foundations of the earth saith the
Lord (and I therefore lay them) that I may
say [21] unto Zion, Thou art my people: Are
we Jesus Christ's? If so, all things are [22]
ours; to the prayse of our God be it spoken,
all things are ours. Thus much of the sixth
Revenue of the holy Catholick Church, namely,
that secular happinesse, which [like the heat
at noon-day] accompanieth the light of the
Gospel; a matter worthy our perpetual thank-
giving

giving unto him, whom we gladly desire ever to glorifie, as God.

The Seventh is, a fellowship (1) with Christs sufferings: When in one and the same day, message upon message brought several tidings of several Victories at once unto Philip King of Macedon, Philip brake forth (2) O Fortune, among such and so great good tidings bestow upon me some ill newes. Beloved, although the World is not aware thereof, we (3) take pleasure in infirmities: The Lord hath set adversitie over against prosperity (4) to the end that man should finde nothing worthy complaint, (5) nothing therefore wearisome because alwayes the same; That life is certainly the least burdensome which is checkered as well with the darknesse of affliction, as with the light of gladnesse. Yeares would slip from us like a dream, did neither vanitie, nor (5) vexation keep us awake; Winter is (6) every whit as seasonable, as is either Spring or Autumn; and frosts not only purge, but (7) please; Then the morning is comfortable when weeping (8) endured a whole night; and the likeliest course to reap in joy, is to some (9) in teares: A holy rest prepareth for (10) six dayes labour, and when by (11) walking in our Vocations, we have gotten a (12) spiritual appetite,

[1] Phil. 3.10

[2] ὦ τύχη
(εἶπεν) μὴ
κρίνῃ τί μοι
κακὸν ἀντὶ
τοσούτων καὶ
τῆλικύτων
ἀγαθῶν πείν-
σον. Plutarch.
Apotheg.

[3] 2 Cor. 12.
10

Est quadam
sive voluptas.

[4] Symmachus
& C. Jettanus in
locuta.

[5] Eccles. 1.2

[6] Gen. 8. 22

[7] Job 37.

10

Marth. 5. 4

[8] Psal. 30. 5

[9] 126. 5

[10] Exod. 20.

[11] 1 Cor. 7.

20, 24

2. Thess. 3. 10

[12] Mat. 5. 6

Esay 58. 13

[13] John 20.

1, 19

Acts 20. 7

1 Cor. 16. 2

Revel 1. 10. [14] There is such a thing as *Mos populi Dei*: As every society, so the Church besides her *habemus legem*, hath her *habemus consuetudinem*. Men have so great a good liking to (duties which be afterward) their customes, that, they are remembred without book, neither need they be put in writing as Lawes and Statutes are. Bishop Andrews Sermon. 13. of the Resurrection. The Civil Law, speaking of Custom, saith, *Imò magnæ autoritatis hoc jus habetur, quòd, in tantum probatum est, ut non fuerit scriptum comprehendere necesse*. Pandeet. 1. Tit. 3. de legibus. 35. Use call to mind what provision God made in the o'd Testament, for his Ministry (by Tithes and Offerings) and, for his publique worship (not on'y on every seventh day, but, in very many other yeary festivals) and [except you will either deny God your Rom 12. 1. reasonable service, or else degrade the 1 Cor. 3. 7, 8, 9, 10, 11. ministration of the Gospel below the ministration of death] you must openly acknowledge, that, concerning either the mainenance of Gods Ministry, or solemn dayes for Gods worship under the new Testament, the holy and blessed Spirit need not 1 Thess. 1. 8. 4. 9. 5. 1, 2. 1 John 2. 27. Heb. 8. 12. Esay 35. 8. write unto us more then what is already written and received in the 1 John 2. 7. old Testament: wherefore, if any disclaim the observation of either our Holy dayes Psalm 81. 3. 42. 4. Esther 9. 26, 27. John 10. 22. much more, if any disclaim the observation of the Lords day, it is sufficient if we reply, first, with the first Nicene Councell *τὰ δευτέρα* Deut. 4. 12. Job 8. 8. Jer. 1. 16. *ἡ δὲ νεατέρα*, next with the Apostle 1 Cor. 11. 16. we have no such custom, neither the Churches of God. videas Cyril in Joan. 1. 12. c. 58. As Christ substituted the Lords Supper instead of the Passover, so did he the Lords day in the Jewish Sabbaths room, saith Athanasius.

[1] Rom. 8. 18

Psalm 34. 19.

50. 15

83. 18

[2] 108. 1

amant alterius

Cumenæ.

[3] Jerem. 10.

24

[4] Rom. 6. 23

I say, In the Kindome of grace, Look how many the troubles of the righteous are, so many are their (1) opportunities of glorifying God as God. First, amidst equal paines, variety affordeth some ease; and, the more (2) vicissitudes we finde, the lesse we nau-seate our wearisome lives: Next, It is both (3) judgement from God, and mercy to us that we are corrected: The (4) wages of sin is death; now, because the deadly wound, and killing

killing stroke lighted upon Him, who (5) most willingly dyed for us, meet it is, that we our selves (6) should feel some smart; That we may perceive how heavy a curse we had (7) layen under, had not the only Son of God been made a curse for us; meet it is, that (8) every man should bear some part of his own burden; and most kindly it is, that we (9) taste, although we do but taste that bitter Cup, the dregs whereof the mighty Redeemer drank in our stead; In the third place, ^{the} more (10) easily sin besetteth us, the the more circumspectly we do [at least the more circumspectly we should] walk; In (11) dark nights we are careful to keep (12) our Lamps burning; If ought can draw us out of Gods blessing, it is the (13) warm Sun; as for stormes, they compell us to have (14) our loynes girt. Fourthly, where sorrow for sin aboundeth, there thankfulnesse for free grace much more (15) aboundeth; when the letter killeth, then (16) Christ cometh that we may have life, and that we may have it (17) more abundantly. Fifthly, the more grievous godly sorrow is for the present, (18) afterward, the more it bringeth forth the peaceable fruits of righteousness: Sixthly, If we were without chastisement, whereof all are (19) partakers, we should then seem to our selves bastards, and not Sons: Whom thou Lord, lovest, them thou (20) chastenest: O shew me some (21) token for good: A seventh particular,

- (5) Rom. 5. 6,
7, 8
(6) 2 Sam. 12.
13, 14, 10
(7) Gal. 3. 10,
13
(8) 6. 5
(9) Matth. 20.
23
(10) Heb. 12. 1
(11) Mic. 7. 8
Luke 12. 35
(12) Perdidit
his utilitatem
calamitat is. S.
August.
(13) Deut. 6.
12
Prov. 1. 32
Wee to the house
where there is
no chiding.
(14) Luke 12.
32
Psalm 119. 71
(15) Rom 5.
20
(16) 2 Cor. 3. 6
(17) John 10.
10
(18) Heb. 12.
11
(19) 8.
(20) 6.
(21) Psal. 86. 17
At tu si modò
sum celestis stir-
pe creatus,
Ede notam tanti
generis, meque
offere caelo.
Ovid.
Psalm 23. 4
Revel. 3. 19

[22] Psa 31.7
 [23] 20.6
 41. 11
 [24] Deut. 8.
 2, 16
 Judges 2. 22
 30. 1
 [25] Deu 29.5
 [26] 2Ki. 4. 1,7
 [27] Psa 104. 15
 [28] 1 Kings
 17. 16
 [29] 6.
 [30] Psa 147. 9
 [31] At Sir
 Thomas Over-
 buries gate,
 Monday, Jan.
 29th, 1654.
 [32] The Lord
 do good unto the
 house of the O-
 verburies; for
 then when I was
 mortally bruised,
 they tenderly
 refreshed me.
 1 Tim. 1. 16
 [33] A week
 together, at Sir
 Thomas Over-
 buries house.
 Compare 2 Tim.
 1. 3. 6. with Psa.
 41. 3. & Cant.
 1. 13. 2. 6
 [34] 5.
 [35] 1 Sam.
 27. 4
 [36] - crescent
 illa, crescentis
 amores.
 [37] Isa 63. 9
 [38] Rev. 14. 13
 [39] Mat. 5. 4
 [40] Joh. 14. 16

cular; I will be (22) glad and rejoyce in thy mercy, for thou hast considered my trouble, and hast known my soul in adversities; Unto us in the Kingdom of grace Calamities are trials, as well of (23) Gods goodness, as of (24) our own; It is matter worthy our thanksgiving unto God, that the shoe waxeth not old upon the (25) Pilgrims foot; or, that his weather-beaten garment abideth new: If the Prophets Widow be poor, God will (26) pay her debts; and that Widow in Zarephath shall not want for a (27) chearful countenance; so long as her Cruse is (28) filled with Oyle: Elijah will (29) want bread to chuse, forasmuch as his God (30) feedeth the Ravens. O my God, the bones which thou (31) hast broken do (32) rejoyce; for during my weaknesse thou didst (33) make my bed. Let my Beloved stay me with flagons; or comfort me with apples, and I'll most willingly be (34) sick of love. Let Saal encrease his fury, it mattereth not to long as Jonathans heart is knit to David; the more (35) Davids troubles encrease, the more Jonathans loving (36) kindnesse appear. Good God, In all our afflictions thou [37] art afflicted! Can Heaven it self yield unto us many larger matters of thankfulness then this? Blessed are they that [38] rest from their labours, I deny it not; mean while, I add, Blessed are they who lead a [39] heavy life, viz. They shall still be praying thy Spirit, (the [40] Comforter) thy Son say-
 ing

ing in my Text, Let not your heart be troubled: and thy Self, the [41] father of mercies: who hath none to still him, may weep his eyes out; but, we know [42] in whom we have believed. The Rabbins [43] reckon twenty sorts of thorns mentioned in the old Testament; were those twenty and twenty more in our sides, the blood of the new Testament would [44] draw them forth unto the prayse and glory of the Testator; Thorough our thanksgiving for many deliverances, the [45] abundant grace will redound to the glory of God.

(41) 2 Cor. 1.3

(42) 2 Tim. 1.

(43) Elias
Thibites in
370

(44) 2 Cor.
12.9

(45) 4. 15
Christus Do-
minus re-
medicus animarum

rum summus, ad curandum grauius autem morbos permittit. electos suos nobis corporum grauius affligit: Et, quod plus est, ad curandum maiora cunctis permittit in eisdem in minora, etiam mortalia. D. Tho. in 2 Cor. 12. lect. 3.

Ye who mourn in Zion, seven-fold are your opportunities of glorifying God; as God; and yet shew I unto you a more excellent way: We shall in Heaven [1] reign with Christ, true; but, (that which is on our part, the [2] more blessed, is this.) We, here in this Kingdom of grace, have the honour not only to [3] rule with Christ, but also to [4] suffer with Christ. said Thomas [5] Let us also go that we may dye with him. Brethren, I protest by our enjoying [6] which we have in Christ Jesus our Lord, we may with him [6] dye daily. There is an Elm in ever godly mans sorrow; This Kingdom of grace hath a Thi-

(1) Rom. 8. 17
2 Tim. 2. 12

(2) Acts 25.

(3) Rom. 8. 17

(4) 8. 17

Acts 5. 41

Phil. 3. 10

Col. 1. 24

(5) John 11.

(6) 1 Cor. 15.

31

Non decent sub spinoso capite membra esse delicata.

(7) *Adeo dicere superbis esse mite cadere in aliquo aperto manifestum unde sibi displicant, qui sibi placere doceant;*
subius enim Petrus sibi displicuit quando flecti, quam sibi placuit quando praeiumpserat. Augustinus de civitate Dei. l. 14. c. 13.

(8) Gal. 2. 20
6. 14.

(9) Phil. 1. 29.

(1) *Isay 45. 3*

(2) *Eph. 4. 18*

(3) *Jer. 13. 16*

(4) *Lom. 3. 6*

(5) *Psalm 55*

32. 7

32. 5

2 Cor. 7. 10.

Isay 57. 15

66. 20

Rom. 10. 10.

Dan. 9. 10

Ezra. 10. 1

(6) *Eph. 6. 12*

(7) *2 Cor. 10.*

4

(8) *Heb. 5. 14*

(9) *1 Tim. 4. 7*

(10) *1 John 2.*

15

Rom. 8. 9

nique power, it extracteth Oyl out of Flints, Silver out of Lead, Gold out of Brasse; it sweeteneth the bitterest [7] Wormwood, consecrateth every cross, spiritualizeth every tribulation, maketh whatloever we suffer, a suffering with Christ; Ignatius his love was crucified, and so is [8] ours. Beloved, this is a matter worthy our thanksgiving, a happinesse peculiar unto this present life (that) *rom* it is [9] GIVEN to suffer with Christ; a Talent which, into the future Kingdom of glory, we may in no wise carry with us!

Once more: There is [1] a promise of Treasures of darknesse: Oh Sirs, The dark grief for the [2] darknesse of ignorance, the darknesse of [3] sorrow for sin, and every other darknesse of [4] affliction doth, in This kingdome of Heaven, bring forth Treasures; which Treasures the holy Angels cannot, but we sinners [5] may and do dedicate unto our God: Although they have in Heaven no such passions as anger, indignation, hatred, fear, & sin. of these Priviledges We partake: In our [6] warfare against sin and Satan, these passions, these spiritual [7] weapons we use, and, for them blessed be our God. It is matter well worthy our most unfeigned thanksgivings, that we have by these, our [8] senses (9) exercised unto godliness: worldly and carnally minded persons have such passions, but no [10] godliness, the Saints departed have a godliness, but no

[11]

[11] such *passions*; whereas we of the kingdome of grace participate of both; esteeming the *exercise* of godlinesse a [12] great *refreshment*, a delightful recreation, a ravishing delight! After death, it will be too too late to [13] attempt *humiliation*, *contrition*, *sorrow*, *self-denial*, *repentance*, &c. Let not your hearts be troubled taketh no place within the mansions in my Fathers house; we cannot [14] shed teares in Heaven, we cannot sacrifice [15] a sorrowful spirit in Heaven: Friends, this matter for our thanksgiving, which here we (in the Kingdome of grace) daily rejoyce in, they in the kingdome of glory have not; Christians, Let us [16] bottle up teares for Heaven while we may; let us weep for our sins committed; let us mourn for him whom [17] we have pierced, while we yet may: Teares and blood, these are the white and red colours, the [18] flourishing trophies peculiar, not unto the Church triumphant, but unto the Church militant; oh, that with religious sighs and loving teares we could daily glorifie our God, as God!

Hitherto of the *Moon* [1] under our feet; now of the [2] *Sun* over our heads; hitherto of the [3] *God* of all flesh; now of the *Father* of [4] *Spirits*; hitherto of the *body* which is [5] more then raiment: now of what the *Lord* hath [6] done for our soules; for, in the kingdome of grace duly considered, these

(11) 1 Cor. 15. 52.
(12) Acts 24. 16.
1 Tim. 4. 7. 8
Psalm 119. 47
(13) Isa. 29. 8
(14) Revel. 7. 17
21. 4
(15) Jo. 12. 13
Psalm 51. 17
(16) 56. 8
42. 3
Job 16. 20
Esay 38. 5
Jerem. 9. 1
Lam. 2. 18
Mal. 2. 13
Luke 7. 38. 44
Acts 20. 19. 31
2 Tim. 1. 4
(17) Zech. 12. 10
(18) Gal. 6. 14
Rom. 1. 16
Matth. 16. 24
Domine h'c da
m hi p'p'it'u-
tiam, postea in-
dulgentiam.
Fulgentius.

(1) Revel. 12. 1
(2) 1. 16
(3) Jer. 32. 27
(4) Heb. 12. 9
(5) Matth. 6. 24
(6) Psalm 66. 16.

[7] 2 Cor. 4.
— nos infir-
miora secum.

[1] Ravi sunt
qui Philosophan-
tur. Ulpian de
excus. leg. 5.

[2] Hof. 7. 14
taxor dicitur
qua dotem ha-
bit, concubina
vero qua non
habet.

[3] Disce gau-
dere; cetera bi-
laves levitates
summi crede,
na fecerit est
verum gaudium.
Quid sit istud
interrogas? Di-
cum ex bonis
consci. ni a, ex
bonis & confi-
is, ex rebus a-
liis. Seneca
lib. 7. Ep. 13.
ad Lucil.

[4] O Domine
Jesu, quem me-
ritis praeceptis
mundi contemp-
tum!

[5] Nihil com-
fert regem esse,
nisi ut in morte
cruciet fuisse.
Mendoza in
1 Sim. Tom. 1.
Page ult.

are the [7] most principal points worthy our thanksgiving, in these distinctly we glorifie God as God: If from that consolation, Let not your heart be troubled, we have found so plentiful matter of thanksgivings, what may we expect from the reason and ground of that consolation; *Te believe in God, believe also in me?*

Few there are who [1] finde the promise of this life: nevertheless, be it that *Abab* speedeth the better for *humbling* his heart, or that *Israel* procure corn and wine by *howling* [2] upon their led, or that every *hypocrite* hath the whole reward which he looketh after; yet still while he preferreth things temporal before things eternal, his soul is more like a * concubine then a spouse; Yea, let a man suck out the [3] sweets of *Vertue*, let his soul delude her self with the common works of the Spirit, and mistake counterfeited grace for true grace, I confesse, no heathen Philosopher could ever attain so near, no not unto this lifes happinesse; I say, the soul that perisbeth, cannot finde a more self-pleasing practice wherewith to feed empty hopes, yet still this happinesse is only in this life, it is but a perishing happinesse. As young as he was, that dying Prince of *Lorraine* could say [4] O Lord *Jesu*, most deservedly hast thou required our contempt of this world! And *Philip* the third of *Spain*, He [5] protested, All the sweet

sweet which I have found in being a King, only serves to embitter my death. Beloved, it fareth not so with the Kingdom of grace. To believe in God, to believe in his Christ, does as well in death as in life raise for us

Matter of Thankfulness unto God, viz.

First, For [1] giving us to [2] understand our [3] lost condition: Who [4] told us that we were naked? Children of wrath we [5] are by nature; but, who hath warned us to [6] flee from wrath? If God say unto Abimelech, Thou art [7] a dead man, there is mercy [8] intended for Abimelech. Whether we heed it, or heed it not, Guilt dwelleth in us; It is (therefore) of thy free mercy, O our God, that the Scripture hath [9] concluded us all under sin.

Secondly, For delivering us from so great a death: Gnashing of teeth, weeping, wailing, This was our portion for ever. Ah who among us can abide darknesse which may be felt? perpetual darknesse? perpetual darknesse in a bottomlesse pit? in a bottomlesse pit streaming with brimstone, even with everlasting burnings? With everlasting burnings kindled by the breath of the Lord? by the breath of Him [1] unto whom vengeance belongeth? even of a provoked Judge! of an enraged Father! In thine, of a jealous, angry, furious God! O give thanks unto the Lord, for his mercy endureth for ever!

Thirdly,

[1] Psalm 19.

11

[2] Gen. 2. 17

[3] Rom. 7. 8,

9

[4] Gen. 3. 11

[5] Ephes. 2. 3

[6] Match. 3. 7

[7] Ephes. 2. 1

Gen. 20. 3

[8] 7

[9] Gal. 3. 22

[1] Horresco
refracts.

[1] Rom. 8. 1

[2] Psalm 1. 5

[3] 37. 133

[4] Revel. 12

10

[5] Ephes. 4.

30

[6] Acts 3. 21

[7] Luke 21.

28

Jude 24

[8] 1 Cor. 6. 2

[1] Luke 1. 3

[2] Revel. 14.

13

H. b. 4. 9

[3] Psalm

127. 2

[4] Dan. 12. 2

[5] 1 Thes. 4.

14

Thirdly, For redeeming us not only from torment, but from damnation: Friends, though we must all appear before the judgement seat of God; yet, there is [1] no condemnation to them who are in Christ Jesus. A Malefactor reprieved at the place of Execution escapeth death, yet was he in a peck of cares, in a bodily fright, he trembled every joint of him, then, when he held up his hand at the Bar; he looked as pale as that death which he feared, at what time sentence was pronouncing against him. But ye [Beloved] give glory to the Father of mercies; Although the ungodly [2] cannot, the righteous shall [3] stand in judgement. That great and last day, terrible to unbelievers, to you shall be a day of [4] absolution, a day of [5] redemption, a day of [6] restitution, a day of [7] exaltation, yea, of exultation, rejoicing and triumph! Christians, you shall be so far from dreading judgement, that you your selves shall [8] judge the Angels.

Fourthly, For preserving us (as in Judgement, so) in death; Unto us death shall be, not our fear, but our hope; not our sting, but our gain; When we shall (like the Priests [1] in the Temple) have finished our course, we shall then [2] rest from our labours; We shall not only rest, but [3] sleep; sleep we [4] shall, and shall sleep [5] in Jesus. Thanks be unto God for our life in death.

Fifthly,

Fifthly, For *tegetting us unto a* [1] *live-ly hope.* We, who [2] *from the tombe unto* [3] *our new birth have* [4] *fought against* [5] *our King, had high cause to despair of obtaining mercy.* Against our dread Sovereign [even then when He Himself stood at the door (6) and knocked!] we have shut the door of our *Imagination*, which should never conceive of him, not evil; but good; the door of our *Memory*, which should never let him go; the door of our *Understanding*, which should in all our wayes acknowledge him; the door of our *Affections*, which should rejoyce in him above all that can be desired; the door of our *Conscience*, which should ever admit him a witnesse unto all our deeds, words, and thoughts. These [7] *everlasting doores have we bolted* [8] *against him; wherefore most equal it is that he should shut against us every* [9] *door of hope; yet* (10) *before we call He answereth; yea, He expostulateth* [10] *why will ye dye?* He saith unto us [11] *Live!* What compassions he bare unto his Brethren, in *Joseph* [12] *concealed; How Esau would deal* [13] *by Jacob, Jacob was not worthy to foreknow; but for the righteous light is* [14] *shown.* Our life, which is given us *for a prey* is [15] *brought to light; doth not hang in doubt before us!*

Sixthly,

- [1] 1 Pet. 3. 1.
[2] Esay 48. 8.
[3] John 3. 3.
[4] Esay 1. 2.
Jerem. 5. 33.
Ezek. 2. 7.
[5] Psalm 2. 6.
10. 16.
[6] Rev. 3. 20.

- [7] Plalm 124. 7.
[8] Hos. 2. 15.
Matth. 25. 10.
Prov. 1. 28. 28.
[9] Ezek. 18. 31.
[10] Gen. 42. 17.
[11] 32. 7.
[12] Psalm 97.
[13] 1 Tim. 1. 10.
10.

[1] Super.

[2] Valerian.

[3] Psalm

110.1

Esay 63.3

[4] Judges 1.7

[5] Jer. 39.7

[6] 1 Sam. 11.

[7] Josh. 9.21

[8] 1 Sam. 13.9

[9] 2 Sam. 17.

[10] Acts 9.

[11] 2 Cor. 11.

[12] Jer. 38.

Sixthly, For the exercise of godlinesse : When the (1) King of Persia led about the Roman (2) Emperour captive, so often as he took Horse, he trod upon the back of this Emperour; the late Emperour of Rome was now made an Upping stock ! Beloved, the King of Heaven doth not like that King of Persia; Upon us he trampleth not : His redeeming he (3) doth, his redeemed ones he doth not make his footstool : We are not handled, we are not (4) thumbed as were those seventy Kings, whom Adoni-bezek used worse than dogs : God neither fethereth, nor cage thins, as Tamerlan did Bajazet : He is not so cruel to his elect, as Justinian was to his (sometimes favorite) Belisarius; He is not so cruel to us, as Nebuchadnezzar was (5) unto Zedekiah; He dealeth not by us, as Naash (6) would have dealed by the men of Jabesh; He treateth us neither as Jothua (7) served the Gibeonites, nor as the Philistines (8) used the Israelites. Secure Davids Intelligencers (9) though in be in a damp well, under ground corn; So you conveigh him down out at the Window (10) let Paul, for once, be (11) Paul in a basket; and, so you bring him up out of the Dungeon, bolster up Jeremiah with (12) old cast clouts, and with old rotten rags: Beloved, although God giveth us quarter, although he spareth our lives, yet should he deal with us as we deserve, he might justly continue us in this life,

life, servants (13) unto sin, captives (14) unto Satan; He might make us like the Jews, wear yellow badges: Oh my Brethren, God hath not dealt with us (15) according to our sins, he hath not rewarded us according unto our iniquities!

He hath (1) brought us into the midst of Samaria, but (2) he setteth bread and water before us: He crucifieth our old man, but, our inward man he (3) reneweth daily; He taketh from us our filthy garments, but giveth unto us (4) robes of Righteousnesse; He (5) disarmeth us of our rebellious forces, but harnesseth us with the (6) whole armour of God; He dispossesseth us of (7) our strong holds; mean while, He Himself is (8) our strong habitation whereunto we may alwayes resort: O my dearly beloved Brethren, The mighty Captain of our salvation doth conquer us, but he conquereth us with kindnesse!

Behold, He giveth us free (1) liberty to (2) make the best of our time, of our abilities, nay of his; what Talents we have, are (3) his goods; with these he permitteth us to traffique (4) for our selves; He then (5) accompteth that we do him the most, and best service, when we work out our own salvation; he encourageth us to procure all the peace, all the vertue, all the godlinesse; all the graces, all the present prayse, and future glory we can. Blessed, blessed be the holy God for that, while we abide here sin-

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ners

[13] with
Rom. 6. 16
compare
Math. 1. 21
and with
2 Tim. 2. 26
1 Cor. 5. 5
1 Tim. 1. 20
Compare
Acts 26. 18
[14] Psal. 103.
10

[1] 2 Kings 6.
20.

[2] 23.

[3] 2 Cor. 4.
16

[4] Esay 61.
10

[5] Gal. 6. 14

[6] Eph. 6. 11

2 Cor. 12. 4

[7] 5.

[8] Psal. 18. 2

71. 3

91. 2

62. 7

(1) Gal. 5. 1,
13

(2) Ephe. 5. 16

(3) Matth. 25.
14

1 Cor. 4. 7

James 1. 17

(4) Matth. 16.
27

1 Cor. 15. 58

Heb. 6. 10

(5) Rom. 1. 6,
7, 10

Phil. 2. 13

1 Cor. 9. 24

Revel. 3. 5, 11.

21. 7

(6) with
1 John 2. 27.
compare
Exod. 30. 33

(1) 2 Ver. 1. 3
(2) Psalm 89.
15
(3) 102. 22
Revel. 11. 15
(4) Luke 1.
79
(5) Acts 11.
18
17. 30

(6) It is with
us, as Deut. 4.
6, 7
Psalm 147. 20

ners upon earth, we are allowed to be *spiritually minded*, to place our affections upon things above; to have our conversation in heaven; we are not forbid to use, (6) no not the most precious ointment of the Sanctuary!

Seventhly, For bestowing upon us all things [1] appertaining to godlinesse. People who never yet heard the [2] joyful sound, may [3] be religious if they will, that is, if they can: I say, The Gentiles which [4] sit in darknesse, are [5] not prohibited light; but, light hath not yet shined unto them; Whereas the day-star from on high hath visited us; so that we walk (at least we should walk) as children of the light: Yea [6] unto us of this age and kingdome, are given of Gospel-priviledges the best in every kinde: We, above all other the Churches of Christ have

Matter of Thankfulnesse unto God.

First, For his revealed will: Luther was no lesse worthy rehrehension for [1] terming S. James his Epistle a *strawy Epistle*; then that plow-man was worthy to be prayesd, who for one single leaf of it, gave a whole load of hay. Verily, if one Oration of Iſocrates did cost [2] twenty talents of silver;

(1) Epistola
Jacobi, collata
cum Evangelio
Johannis, &
ejus epistola,
prima &
cum Episto-
lis Paulinis,
imprimis quæ
ad Romanos,

Galatas, & Ephesios scriptæ sunt, verè stramineæ epistolæ sūt. See Brochmand, and Luthers German Bible, printed 1528. (2) viz. if not an 133 l. yet 100 l.

if for every verse which *Oppianus* presented, was given a [3] *stater* of gold, then is every word of our God more [4] to be desired then thousands of gold and silver. Sirs, every judgement denounced, every warning given, every truth related, every prediction and prophesie, every precept, every command, every promise, &c. abundantly claim from us our studied thankfulness. A small portion of holy Writ the *Pentateuch* is, especially if it be compared unto all the other canonical Scriptures; neverthelesse great, [5] very great was the esteem given unto the word of God, even then when no word of God was extant, saving only those five books of *Moses*: Beloved, blessed are your eyes, for they see those holy Scriptures, which neither *Moses*, nor *David*, nor any of the *Patriarchs* saw.

Next, For this revealed will of God [1] written: By signes and wonders, and by severall other meanes hath the God of truth given testimony unto the truth of his Word: Among which, this is not the least, namely, the harmonious consent of various Copies in severall Nations and Languages transcribed and preserved: And herein, let our God receive the prayse due from us; for, none of the Churches of Christ can equal their Bibles unto that published by our English Clergy even in [3] perillous times!

(3) viz. -o l.
16 s. -4 d.
(4) Psal. 119.
72

(5) Psal. 119. 7
119. per totum,
1. 2
138. 2

(1) with
Psal. 101. 18
compare
Hof. 8. 12
(2) See du
Plessis & Grot.
de veritate reli-
g. Christianae,
and Dr. Ham-
mond his Rea-
sonableness of
Christian Reli-
gion.
(3) Videas
Præfat. ad Wal-
toni. Bibl. Poly-
glotta.

(1) Deut. 28.

49

1 Cor. 14. 14

Revel. 14. 16

(2) Gen. 40. 8

Job 33. 23

Prov. 1. 6

1 Cor. 12. 10

14. 13

Esay 50. 4

(1) The Tribe
of Levi standeth
and falleth
with the Tribe
of Judah.

(2) Like unto
the Hexapla
written by An-
drew Willet.

(3) Imitating
Riverius his
Practice of
Physick.

(1) See Mr.
William Dur-
ham his Epistle
before his Ser-
mon upon
James 5. 9

(2) with Exod. 30. 19. Job 33. 6, 7. and 1 Cor. 4. 7. compare Num. 16. 5, 11. Deut. 18. 19. Num. 17. 10. 1 Sam. 8. 7. Mat. 10. 40. and Luke 10. 16. So long as he keepeth to his Com-
mission, and delivereth the Counsel of God, you cannot despise the work of your Minister, but
you do therewithal despise the blood of your Saviour. B. shop Reynolds pag. 46. of his Pastoral
Office.

Thirdly, For this written Word [1] translated, and [2] interpreted: Nor hath any Kingdome under Heaven so great cause to be thankful for the purity of Scripture-translations & Interpretations, as England hath.

Fourthly, For these truths of God wholsomely applied: In England every place is full of Manna; I mean, of religious Treatises almost in every kind. When the Reverend Prelacy of this English Church were silenced by (1) a rebellious power, God gave them a heart and an ability to leave a Monument of truth in Bishop waltons voluminous Bible. The Lord stir up the hearts of those Ministers among us which now silence themselves, to improve their talents likewise; Whether in publishing their own corrected labours, or in advancing, revising, contracting, and digesting the learned works of other men. Oh that I might see (2) in English, Hexapla upon the whole Scriptures: Oh that some Evangelical Riverius (3) would, out of the best practical Divines, select the case and cure of every soul.

Fifthly, For (1) the Gospel preached: What any Minister of Christ delivereth according to the simplicity of Gods holy word, that, not so much the Minister, as (2) Christ himself

speake.

speakeſt; for Chriſt by *His* (3) *Ministry*, now (4) *ſpeakeſt from Heaven*. O bleſſed Jeſu, Thou didſt not pray for thy Miniſters alone, but for (5) *them alſo which ſhall believe on thee through THEIR word*.

Sixthly, For every other Ordinance of Chriſt adminiſtered among us : Compare the purity of our Church with the ſuperſtitions abroad; yea, conſter (1) *Gospelworſhip* with the (2) *beggary rudiments of the Law*; or the (3) *laver of Baptiſm* with the (4) *unſightly circumciſion of the foreskin of the fleſh*; or the (5) *Supper of the Lord* with the (6) *bitter herbs of the Paſſeover*; nay, taſte the Spirit and life of any Ordinance of Chriſt; you will then (7) *give thanks unto God at the remembrance of his holineſſe*.

Seventhly, Let us and all the Churches be thankful, for that the (1) *whole duty of man is to believe in God and his Chriſt*. When we hear and believe, read and believe, meditate and believe, then is our heart filled with joy, and our lips with prayſes : *I believed, therefore* (2) *have I ſpoken*. The (3) *prayer of faith* how doth it avail? The (4) *juſt ſhall live by his faith*, yet (5) *not he, but Chriſt liveth in him* ! Wiſely to (6) *believe, to credit, and to truſt*, is noble and heroique; then this generous duty, what duty can be more deſireable except to love which is but (7) *faith exerciſed*? God he graciously entruſteth the

Be-

(3) 1 Cor. 12.
28

Matth. 18.20

Eph. 4 11,12

(4) Heb. 12.

25

Ephes. 2. 7

2. Cor. 5. 20

(5) John 17.

20

(1) 2 Cor. 3.

8,9

(2) Gal. 4. 9

(3) 1 Pet. 3. 21

(4) *Curtis Fadais. Perſ.*

Gen. 17. 11

(5) 1 Cor. 11.

23

(6) Exod. 12 8

(7) Pſal. 30.4

(1) John 6. 29

2 John 3. 23

(2) 2 Cor. 4.

13

(3) James 5.

16

(4) Hab. 2 4

(5) Gal. 2.20

(6) Pſal 119.

66

Matth. 13.58

(7) Gal. 5. 6

(8) Psal. 61. 8
 Elay 7. 9
 30. 15
 Prov. 14. 26
 Ephes. 3. 12
 Heb. 3. 6

(9) Joh. 17. 3

(10) Heb. 4. 16
 (11) Credere
 Joan. 14. 1. in
 Deum, est fidu-
 ciam habere.
 Zegerus.

(12) Heb. 11. 1
 (13) Rom. 3. 23

(14) Psal. 111. 7
 119. 66, 151,
 86. 172

Believer with whatsoever conduceth unto his everlasting good. The *believer*, he [again] doth *not only believe*, but (8) *trust his God*: He resteth assured that the *Almighty* is so just, so true, that man may safely rely upon the *faithful friendlinesse* of every proceeding of his, and upon his *bare word* in whatsoever he speaketh; *no wisdom, &c. like Gods wisdom, &c.* Between learner and teacher, servant and master, man and wife, &c. there is a necessity of *trusting*; of these some or other may *betray their trust*; But, seldome will we mistrust a person of honour: and, as for the word of a King, that [ye know] is sacred among us: it were *barbarism* to give a Prince the lie: Oh then, where we have Gods word of truth for our warrant, and that (9) warrant sealed unto us by Gods Spirit of truth, with what full assurance may we (10) repose a *stedfast confidence* upon our great and loving God? Most chearfully can the Believer (11) *trust his God* for the pardon of all his sins, for the supply of all his wants, for the acceptance of his person and of his endeavours, for the reward promised unto every duty, &c. Things temporal are not more visible to thine eye, then (12) *things spiritual* are to his faith. All have (13) *sinned*, and come short of the glory of God; Christians, wherein soever we sin, therein our faith faileth us, viz. We do not (14) *believe the commandment* [by us broken] to be so good for

for us. so *advantageous* to us as (15) in truth it is. There neither is nor can be any *sin* which is not *accompanied with unbelief* : On the other side, the *greater our faith*, the *lesse we disobey*, that is, the *lesse we come short of the glory of God*.

(15) Deut. 6.
24
10. 13

Eighthly, If the *life of faith* [1] be a life so desirable; what thanks is due from us unto our God for that [2] *holy*, that [3] *blessed spirit* of his by which [4] alone we are *enabled to believe* ? By Him is sanctified the [5] use of all that is before us : Our [6] *thirst after righteousness* maketh us to *relish righteousness the better* : The *waters of salvation* which we draw, we draw with [7] *joy* : The *breasts* which we suck, are *breasts of* [8] *consolation* : We [9] *live*, and the *spiritual life* which we lead, is [10] *pleasant unto us* : We have *bread from heaven* to feed upon, and a [11] *spiritual taste to delight us* while we feed : We are a *people* [12] *near unto the Lord* : We are not *amused* as those Disciples were [13] before whom the *person speaking in my Text was transfigured*, (no) our eyes are [14] *open*, we [15] *apprehend that for which also we are apprehended* : We are not *layed in a trance*, as [16] *Saul was*, then, when the Lord converted him : God doth not *cast us into* [17] *a dead sleep* as he did *Adam*, while he raiseth a [18] *help meet for us* ; rather, he giveth

(1) Hab. 2.4
(2) Rom. 1. 4
(3) 1 Pet. 4.
14
(4) 2 Cor. 4. 13
(5) 2 Thes. 2.
13
(6) Matth. 5. 6
(7) Esay 12. 3
(8) 66. 11
(9) 38. 16
(10) Rom. 8. 6
(11) Job 31.
25
(12) Ps. 75. 1
14. 14
Rom 13. 11
(13) Luke 9.
33
Matth 17. 6
(14) Num. 24.
3
Luke 24. 31
(15) Phil. 3. 12
(16) Acts 9. 4
10. 10
22. 17
(17) Gen. 2.
20, 21
(18) Psalm 89.
19

(19) Mat. 13.

17

1 Cor. 2. 7, 10

Ephes. 3. 9, 10

Col. 1. 26, 27

1 Pet. 1. 12

(20) Psalm 1

84, 2

Heb. 9. 28

2 Pet. 3. 13

Heb. 13. 14

Rom. 8. 24

Jer. 31. 17

(21) Psalm

63. 1

119. 174, 20

(22) Prov. 13.

12

(23) 1 Pet. 1. 3

(24) Job 12.

21

Phil. 2. 1

1 John 1. 3

(25) Rev. 19. 7

(26) 1 Thel. 4.

17

(27) Hof. 1. 19,

20

Jerem. 2. 2

Ezek. 16. 8

2 Cor. 11. 2

1 Cor. 6. 17

(28) Esay 58.

11

Psalm 32. 8

73. 24

(29) 23. 2

36. 7, 8, 9, 10

(30) Cant. 3.

11

(31) Jer. 2. 2

giveth us [19] *free leave* to look on, and to contemplate the wisdom of his power: He doth not snatch us from *unbelief* to *eternal blisse* in a moments space, but he giveth us *leisure* to inform our selves of all those *mysteries* which his *holy Gospel* revealeth: We are not taken up in a *whirl-wind*, but, we *walk with God*, and gently *pass* from death to life: We are entertained in this Kingdome of grace with the [20] *interview* of glory to come: We are not deprived of the delight [21] which accompanieth expectations: As *hope deferred* maketh *fruitless* the [22] more *sweet*; so, there is a [23] *liveliness* in hope: A *pleasant* and *amiable* practice it is, to [24] *acquaint* our selves with that *God*, whose *beatifical vision* we long for: When our [25] *marriage with the Lamb* shall at length be *celebrated*, we shall [26] *consummate* our *joyes* in the *highest heavens*; neverthelesse, it is no small satisfaction unto us that we are [27] *betrothed here below*: While the *Bridegroom of our soules* [28] guideth us thorough the *troubles of heart* toward the *mansions in his Fathers house*, his *loving Spirit* makes us to [29] *lie down in green pastures*, and leadeth us, as beside *waters of quietnesse*, so, beside [30] *Rivers of pleasure*! Sirs, although the *day of our espousals* will be unto us the *eternal day* [30] of the *gladnesse* of our hearts, yet we would not be debarred the [31] *sweets of wooing*, we would not misse the e-

ver (32) *endearing communion* of his most blessed Spirit : Happy we , that we may (33) take time between *Egypt* and the *promised Rest* ; Oh, let us (34) feed a while upon *Manna* in the *wilderneſſe* : Let us rest (35) our ſelves upon the *holy hill of Sion*, before we climb (36) *Jeruſalem* above : By this we know that God hath a delight in us to do us good in our later end, (37) becauſe he *vouchſafeth unto us his own Spirit* : It is the *holy Spirit* which (38) *inſtruſteth*, (39) *adviſeth*, (40) *counſelleth*, (41) *quickeneth*, and (42) *guideth* us in every duty where-with at any time we glorifie our God : It is the *holy Spirit* [that Spirit whom we ſo long reſiſted, ſo ungratefully quenched, and ſo frequently grieve!] which maketh every Ordinance of Chriſt (43) effectual unto our ſoules : It is the *holy Spirit* which (44) *ſealeth* us as his own peculiar goods againſt the day of *Redemption* : This is that (45) good Spirit, that (46) *other* ; that (47) *inward*, that *ever-preſent* (48) *Comforter*, which maketh every day throughout the year [to us] a (49) *Feaſt of Pentecoſt*, which continually (50) *whiſpereth* unto us, *Let not your heart be troubled* ; yea, which graciously (51) *raiſeth* our hearts unto a *belief in God*, and unto a *belief in his Chriſt* : Dear Chriſtians, to be *ſpiritually minded* is (52) *life and peace* ; be ye (53) *filled with the ſpirit*, and ye ſhall be *filled with joy* : The *graces* of this

[32] Phil. 2. 1

[33] Hoſ. 2. 14

[34] John 6.

[35] Pf. 84. 7³¹

[36] Gal. 4. 26

[37] 1 John 4. 13

[38] Nehem. 9. 20

[39] Pf. 32. 8

[40] Revel. 3. 18

[41] Eph. 2. 1

Pſalm 119. 93

[42] 32. 8

73. 24

[43] Eph. 3. 7

4. 16

1 Theſ. 2. 13

[44] Eph. 4. 30

[45] Nehem. 9. 20

[46] John 14. 16

[47] Pſa 51. 6

[48] John 14. 18, 26

Pſalm 94. 19

[49] Eſay 57. 18, 19

[50] 30. 21

John 14. 1

[51] With

Heb. 13. 21

compare

John 14. 11

[52] Rom. 8. 6

[53] Eph. 5. 18

- [54] Psalm 149 4
 [55] John 3. 29
 [56] Esay 56. 7
 [57] Hof. 2. 14
 Cant. 7. 12
 [58] Esay 5. 1
 Psalm 118. 14
 42 8
 [59] Eph. 5. 26
 [60] 2 Cor. 13. 14
 [61] Jer. 2. 2
*Tota Christiani
 vita est
 Esay 26. 8
 desiderium san-
 ctum.*
 [62] Cant. 1. 2
 [63] Heb. 5. 14
 [64] Phil. 3. 20
 Ephes. 2. 6
 [65] 1 John 4 8
 [66] Wisdom 1 6
 [67] Prov. 3. 17
 [68] Psalm 119 20
 [69] 97
 [70] Rom. 8. 15
 [71] 2 Pet. 1. 4

blest Spirit, are the ornaments with which He who is the desire of our soules (54) beautifieth us : This Spirit of grace is that (55) friend of the Bridegroom which gaineth a good affection in us toward our Lover, (which (56) interpreteth unto us all his love-tokens !) By this Spirit he bringeth us into (57) the secret places of the Wildernesse; by this Spirit he allureth us, speaketh dearly to us, wooeth us, courteth us, and (58) singeth unto us the whole song of Solomon : By this Spirit he (59) purifieth our hearts that we may come with the more confidence unto his Bride-Chamber ; He holdeth a close (60) communion with our spirits by this Spirit ; The time of our spiritual life here is the (61) time of loves ; We have not patience to stay until he bring us unto his Bride-chamber ; oh let him kisse us here (62) with the kisses of his mouth ; The mouth of him who espouseth us unto himself is this Spirit, even the Spirit of truth, and of love. In every grace, viz. in the (63) exercise of every grace we enjoy a (64) heavenly mindednesse which eternity it self shall perfect. This God (65) of love is a (66) loving spirit, he leadeth us into his (67) wayes of pleasantnesse, he walketh with us in his garden walkes ; he filleth us with (68) longings : he ravisheth our souls with (69) spiritual delights, he (70) adopteth us children, children of God, and heires of salvation, he (71) maketh us partakers of the di-

Vine

vine naturr, he [72] *declareth* us the *Spouse* of *Jefus Chrift*; O let us be thankful for that [73] *Spirit of grace*, which [74] alone can give us *grace to be* [75] *thankful*.

[72] Jer. 3. 14.
[73] Zech. 12.
10
[74] James 1.
17
[75] Ephes. 5.
20

Ninthly, *Unto us* a [1] *Son is given*. As the *Son* imparteth unto us [2] *his own spirit*, so the *Father* [3] giveth unto us *his own Son*; his own *Son* [4] *manifest in the flesh*! A *myfterie*, a *great myfterie*, a [5] *great myfterie* almost swallowing up our meditations, and making us (not so much *thankful*, as) *thankfulneffe* it self! For, since this *Son of God* is both [6] *Lord* and [7] *heir of all things*, give [8] *HIM* to us, and we will quickly lay our claim unto [9] *whatsoever* he hath: The work of [10] his hands, *the worlds which* [11] *he created*, they are [12] *our goods and chattels*; (Ours [13] *during our life*, for [14] *our use*; His *for ever*, for [15] *his glory*;) What inheritance he holdeth by [16] *birthright*, that, by his [17] *purchase* is [18] *made ours*: The price of his blood is [19] *Ours*, *payeth off* [20] *all our debts*, and that [21] unto his gain. The [22] *power of his Resurrection* is [23] *Ours*, *raiserth us* from [24] *dead works*, and will [25] *raise us up* at the last day; His *holy life* is [26] *our example*.

(1) Esay 9. 6
(2) John 3. 34
7. 38
15. 26
(3) 3. 16
(4) 1 John 1. 2
Eph. 3. 9, 11
(5) See B shop
Andrews Sermon
on 1 Tim. 3. 16
See Ephe. 3. 10
(6) Acts 10. 36
(7) Heb. 1. 2
(8) Rom. 8. 32
(9) 1 Cor. 3. 22
(10) John 1. 3
Col. 1. 16
(11) Heb. 1. 2
(12) Ps. 115. 16
(13) Match. 6.
32
1 Tim. 4. 8
Heb. 13. 5
(14) 1 Cor. 7.
31
(15) Psalms
119. 91
(16) Mat. 21.
33
(17) Heb. 3. 2
(18) Rem. 8.
17
Tit. 3. 7
Heb. 1. 14

James 2. 5. 1 Pet. 2. 7. (10) 1 Cor. 10. 16. Ephes. 1. 7. (20) 1 John 1. 7.
(21) Ps. 2. 9 (22) 1. 10 (23) Rom. 6. 5, 11. (24) Col. 1. 1 (25) John 6. 61.
(26) Rom. 13. 14.

- (27) Mat. 17. 5
 1 Cor. 1. 30
 Phil. 3. 9
 (28) Gal. 2. 16
 (29) 3. 13
 (30) 1 Cor. 1.
 30
 (31) Esay 13.
 11
 (32) Gal. 4.
 5. 6
 (33) Psalm
 110. 1
 (34) Eph. 1. 5
 (35) Heb. 2.
 11
 (36) John 20.
 17
 (37) 1 Sam.
 18. 14
 (38) 3
 (39) John 1.
 16
 (40) Eph. 5. 2
 Tit. 2. 14
 (41) Magni
 Parentis non
 minor filius.
 Chava Dei so-
 bo'es magnum
 foris inco-
 numentum.
 Or, as Aure-
 lius Symmachus
 of Boethius,
 Illud pretiosi-
 simum humani
 generis dicitur.
 (42) Rom. 8. 3
 (43) 7. 25

and [27] merit : His universal obedience hath [28] fulfilled the whole Law [29] in our stead ; His [30] sanctification is made ours , [because he is holy , we are reputed holy ; because he is righteous , we are (31) reputed righteous ;] nay, his very Sonship is (32) ours ; He is Son of God by (33) nature, we by the (34) adoption of his Spirit ; for this cause he is not (35) ashamed to call us brethren, and to acknowledge His Father to be (36) Our father. But, though Jonathan keepeth (37) his bow, his sword, and his robes to himself , David will love Jonathan for (38) Jonathans sake ; True, of the fulness of Christ we all (39) receive grace for grace ; and whatsoever duties we owe unto God, them Jesus Christ performeth (40) in our name and stead ; but, did he neither secure us from wrath, nor procure us benefits, yet still [Jesus is the (41) gracious Son of a gracious Father] we should love Jesus both for his Fathers sake, and for his own sake. Mean while , He who spared not his own Son, but hath (42) given him up to our nature, to our infirmities, to our sorrowes, to the wrath and death due to us ; he that giveth to us, and thus giveth to us his Son, how shall he not with him also freely give us all things ! Wherefore, thanks be unto God (43) through Jesus Christ our Lord ; yea, thanks be unto God for Jesus Christ our Lord.

The

The last matter of Thankfulnesse which I now propose [*while we abide here within this kingdome of grace*] is Gods love to mankind. The (1) face of *Jesus Christ* could never be so full of (2) smiles to us-ward; but that the God, and (3) father of our Lord *Jesus Christ* is toward us so (4) infinitely compassionate.

We (1) little children, conscious of our demerit (2) bemoan our selves, we cry, we (3) cry out aloud, because we have done (4) a very great fault; (5) Peace, (6) peace, [faith the father of our mercies] wipe (8) away all tears from your eyes; I will not (7) punish you; you be (9) blamelesse and (10) righteous, and (11) perfect; You did not (12) commit the offence, but, my (13) servant did; With you I am well pleased, I was angry, not with you, but with my (14) servant: [Ah (15) naughty servant,] I have (16) beaten him; but you, be (17) good children: Come, turn (18) your sorrow into gladnesse, and your mourning into joy; Love me (19) little children, I your (20) father love you; kisse (21) and be (22) friends.

Other Kings whip their high-born sons upon their Pages back; this King of heaven and earth he spareth his vilest servants, and scourgeth them upon the shoulders of his most glorious Son!

His justice against us, the avenging God
must

(1) 2 Cor. 4.6
(2) 3. 18
(3) 1 Pet. 1.3
(4) John 3. 16
Rom. 5. 8

[1] Mat. 18.3
1 John 4. 4
John 13. 33
[2] Jer. 31.18
Zech. 12. 1
1 John 1. 10
[3] Mic. 4.9
[4] Rom. 3.23
[5] Mc 5.5
[6] Ephes. 2.
10. 15, 17
[7] Jer. 31.34
33. 8
[8] Esay 54.
4, 6, 8

30. 19
[9] 43. 12
44. 22
[10] 40. 2
55. 7, 8
[11] 53. 11
John 1. 29
[12] Num. 23.
21

[13] Isa. 42.1
[14] 53. 10
[15] Mar. 15. 28
2 Cor. 5. 2
[16] Isa. 53.3-
10

[17] Eph. 1.6
[18] Isa. 51.11
[19] 1 Joh. 4.9
John 14. 15, 16
[20] 3. 16
[21] 2 Sam. 14.
33. Psalm 2. 12
[22] Eph. 2. 16
2 Cor. 5. 18
Col. 1. 20. 21

[1] Psalm 40.
7, 8

[2] Heb 7.22

[3] Esay 53.
3—10[4] Matth 3.
155. 17
John 19 30[5] 1 Tim. 6.
16[6] John 4.
345. 30
6. 38[7] 1 Pet. 3.
13

[8] Ephes. 2 3

[9] Matth. 3.
17[10] John 3.
16

[1] Hab. 1. 13

[2] Zech. 3. 4

[3] Esay 61.
10[4] Eph 5. 26,
27

Tit. 2. 14.

[5] Ezek. 16. 6

[6] Revel. 1. 5

1 Pet. 1. 19

1 John 1. 9
2. 2

[7] Ephes. 1. 4

must satisfy; but, so he loveth us, that, rather then we should endure everlasting imprisonment, he (1) got his own Son to be (2) surety for us: By this advantage, the severity of his just execution he extendeth not against us who brake his whole Law, but (3) against him who (4) fulfilled every tittle of it! not upon us who deserve eternal death, but against him who hath right (5) unto a Crown of life! not upon us who daily rebel against him, but, upon Him who (6) ever delighteth to do his will! not upon us the guilty and ungodly, but upon him (7) the innocent and righteous! not upon us who were (8) by nature the children of his wrath, but upon him who is by nature (9) the Son of his love! So God loved the world that he gave his only begotten Son, that (10) whosoever believeth in him should not perish, but have everlasting life!

God is of (1) purer eyes then to behold our (2) filthy garments; therefore he (3) adorneth us with the Rokes of his only Son; He cannot excuse us while we take our own courses; therefore he (4) sanctifieth us by the Word and Spirit of his own Son; He cannot affect us as we abide (5) polluted in our sins; therefore he taketh the (6) heart-blood of his dear Son, and therewith washeth away our stains and guilt; He cannot exalt us while we abide strangers and enemies; therefore he electeth

electeth us to be his (8) *servants*, (9) *friends*, and (10) *children*: and, to (11) let us see how great a kindnesse he hath for us, he (12) *giveth us in marriage unto the Heir of all things*, even unto his only begotten Sonne, whom he ever embraceth within his bosome, infinitely loving him; loving him every whit as dearly as he loveth himself! yea, the Lord God (13) *exalteth him in our nature* (14) because our nature is by him exalted.

In Jesus Christ, the Wonderful God revealeth unto us unsearchable (1) *Treasures of wisdom*, infinite Riches of (2) *free grace*, ineffable bowels of loving kindnesse! I challenge all the Poets among the Heathens to invent, nay, to imitate (3) either such a Tragedy, or such a Comedy as (in relation, as well unto us, as unto themselves) is divinely acted by the Father, the Son, and the holy Ghost, three persons in one God for ever blessed.

Let Pharaoh (1) make Joseph Ruler of his whole Kingdom, let Nebuchadnezzar (2) educate, and advance Daniel the best he can; unto (3) Haman, nay unto Mordecai, nay unto Esther, let Ahasuerus shew the utmost of his loving favours, yet none of these Histories are worthy to be borrowed [no nor] as illustrations of that eternal love which the everlasting Father revealeth unto us in his Gospel of Jesus Christ.

- [8] Rom. 6.
22
[9] John 15.
14, 15
[10] 1 John
3. 1
[11] Isa. 54. 5
[12] 2 Cor.
11. 2
Ephes. 5. 30
Matth. 25. 10
Revel. 21. 2
[13] Heb. 1. 4
2. 7
[14] Phil. 2. 9
Heb. 2. 9
Esa. 53. 10, 12
49. 6
Psalm 2. 8
[1] Col. 2. 3
1. 26
Ephes. 3. 8, 9
10
1 Tim. 3. 16
1 Pet. 1. 20, 13
[2] Ephes. 1.
6, 7
2. 5, 7
2 Tim. 1. 9
Rom. 3. 24
1 Cor. 2. 12
Revel. 21. 6
22. 18
[3] 2 Pet. 1. 16
[1] Gen 41.
43
[2] Dan. 1. 4
2. 48
6. 3
[3] Esther 3. 1
6. 10
2. 17

Do [*Unbelievers*] doat upon the *trash* of this world : squander away your health, your wits, your wealth, your time, your talents upon a (1) world of folly, upon (2) emptiness, upon nothing, upon (3) sin which is worse then nothing; while we, who are made (4) *Denizens of this kingdome of grace*, bestow (5) our time, our thoughts, our continual studies upon the sacred mysteries of the glorious Gospel : We enjoy a fellowship which you (*poor fools*) are not well aware of; to wit, the (6) fellowship of [that true Comforter!] the holy Ghost, the [7] fellowship of [that endearing Redeemer!] the Son of God, and the (8) fellowship of [him who is all in all unto us!] God the Father.

[1] 1 John 4.
19

[2] Ecclef. 1. 2

[3] 1 Joh 3. 4

Rom. 7. 13

6. 23

[4] James 2. 5

[5] Psalm 1. 2

104. 34

119. 97

Phil. 3. 8

1 Tim. 4. 15

[6] Phil. 2. 1

2 Cor. 13. 14

[7] Phil. 3. 10

[8] 1 Joh. 1. 3

4. 16

[1] 1 John. 1

[2] 2

In this Kingdome of grace, behold (1) what manner of love the father hath bestowed upon us that we should [here] be called the sons of God : Beloved, (2) now are we the sonnes of God, but it doth not yet appear what we shall be; But, this I know, we shall then be like him when we shall see him as he is; and, we shall most assuredly see him as he is; for



In my fathers house are many Mansions.

How amiable are these Tabernacles of thine
 [1] O Lord, of hosts? Blessed are they
 that [2] dwell in thy house, they will
 still be praying thee. One thing have I desired
 of the Lord which I will [3] seek after, name-
 ly, that I may dwell in this house of the Lord
 all the endlesse dayes of mine everlasting life,
 to behold the beauty of the Lord, and to enquire
 in his Temple. My soul [4] longeth, yea even
 fainteth for the Courts of the Lord.

(1) Psalm 84. 1

(2) 4

(3) 27. 4

(4) 84. 2

Beloved, as there is no coming unto these
 Mansions in my fathers house until the kingdome
 of glory be first entred; so, there can never
 be wanting

Matter of thankfulness unto God

For the Kingdome of glory.

A Kingdome indeed; a kingdome of the great
 God! a kingdome of the great glory of the great
 God! Praise ye the Lord from [1] the heavens.

(1) Psalm 148. 1

M m m

* Christians,

* Da Christianum & scit
quod dico; but,
where no grace
is, there the
King of glory
loseth his right.

- (1) Tit. 1. 2
Gal. 5. 5
2. 3
3. 7
Heb. 6. 18
(2) Phil. 3: 14

- (1) 2 Cor. 12.

4

- (1) 1 Cor. 2. 9

- (2) Revel. 21.
2, 3, 11

Ex pede Hercu-
litæ.

- 1 Cor. 13. 12

* Christians, were there no temporal punishments, no death, no judgement, no hell to be escaped; no Satan to be trodden under foot, no sin to be subdued, no vertue to be desired, no Gospel-conversation to entertain us while we abide in the Church militant, no present grace to be the measure of future Reward, no recompence of Reward at all; nay, were our life here upon earth a continual Hell, yet, the [1] hope that is set before us, the [2] high price of our high calling may justly fill our mouth with the high praises of our God.

Here, I confesse, my tongue is not the Pen of a ready Writer: He needeth the tongue, not of men, but of Angels; the wing, not of an Eagle, but of a Cherub, that (1) undertakes to soar towards these mansions: My thoughts may, my tongue cannot ascend the heavens; It is for divine Sr. Augustine to write of the City of God.

Eye hath (1) seen much, ear hath heard more then eye hath seen; mans heart conceiveth more then his ear hath heard, yet all is too little, at the best: The visible world [large as it is] containeth not variety enough of creatures, to paint out in apposite colours, nay to shadow out without colours, nay, without the least shadow to delineate an imperfect mapp of this (2) most glorious kingdome.

By the mansions in my Fathers house, you may attempt some small conjecture of what great

great thanks we owe unto our merciful God for the surpassing, infinite, and eternal peace, joy, blisse and glory of this heavenly Kingdome. We finde here signified

Matter of joy to us, and (1) of prayes to our God.

First, in the Mansions.

Object. why Mansions?

Ans. 1. Mansions intimate rest: Because I have said [1] these things unto you, sorrow hath filled your heart; but, let not your heart be troubled: when trouble is nigh, God [2] is not far off: you believe in God, believe also in me; I [3] go to prepare a place of rest for you. Beloved, all things under the Sun are like the Moon, full of defects and changes; yea, all things under the heavens are, like the Ayr, made up of vanity and commotions, but, verily Brethren, [4] there remaineth a rest for the Saints.

Ans. 2. Mansions, as they promise rest, so, they intimate [1] rest after travel: By the sharpnesse of death I open the kingdome of heaven, (not for my self, for I [2] came

(1) Nam gaudio cogendi vis inest. Pan. ad Trajan.

(1) John 16.6

(2) Psalm 12.

11
91. 35

(3) John 14.2

(4) Heb. 4.9

(1) Joan. 14.2
Syrus habet vocabulum quod significat locum publicum, ut diversorium, sicut etiam Sue-

tonius Mansionis nomine pro diversorio & hospitio utitur. Gerhard in Hist. Harm. Evangel. (2) John 6.38. 3.13.

(3) John 14.

Πορεύομαι ἐ-
τοιμάσαι τὸ
πρὸς πατέρα.

Similitudo sumpta ab uno comitum qui itinere progressus ad diversorium, ibi ceteris cubacula assignat & efficit ut venientibus parata sint. Grotius.

(1) Oikodite

Joan. 14. 2

Apostolos hoc
nomine Deo
fidere debere
quod in domo
patris sui varie
sunt parata
mansiones : A
transfiguris sum-
pta Metaphora,
quibus magno
solatio est habere
varia Asyla ad
confugienda :
quæ promittit

Christus, sive præsentem (scilicet vitam, sive futuram, Zegerh. (2) Psalm 3. 1, & 91. 9.

(3) Esay 4. 6. (4) Ezek. 11. 16.

(1) Μοῦσας

διέλε ἀπὸ τῶ
μάρτυρας, quasi
Stabiles mansio-
nes.

(2) Esay 33.

(3) Jer. 31. 7

(4) Heb. 13.

14

down from heaven, but) for you, I go to pre-
pare a place of [3] entertainment for you ;
In my Fathers house are many Mansions.

Answ. 3. Mansions, as they give rest af-
ter travel, so, they [1] yield refuge against
danger : As there is no covert from a storm
like ones well-built dwelling house, so, there
is no shelter from trouble, like Gods dwelling
house : In Gods house we at once, both escape
a storm, and finde [2] a God. On Mount
Zion shall be a [3] shadow from heat, and a
refuge from storm ; I will be unto you a [4]
little Sanctuary : Sirs, when Jesus Christs
Disciples are persecuted upon earth, they take
sanctuary in heaven.

Answ. 4. Mansions, as they import pro-
tection, so they imply [1] continuance of that
protection. Tents may be soon taken down,
soon removed, Mansion-houses [2] not so.
Christians, Upon earth we are all of us [3]
Rechabites : we have here [4] no continuing
City ; the City of God [that] endureth for
ever !

Answ.

Ans^w. 5. Mansions serve, as well for convenience, as for continuance. The Jewish Temple which was so [1] absolute a Type of the Temple of God in new Jerusalem, was, if [2] duly considered, as well a Colledge as a Temple: About it were [3] store of Chambers built for those Priests and Levites which ministred before the Lord: Friends, so many of us as wait upon the Lord [4] need fear no night; no servant of this Lord shall want for lodging; so professedly are the mansions in my fathers house allotted unto the followers of Jesus Christ, that, death shall only [5] bring us unto our chambers.

[1] Psalm 15.

Revel. 11. 19.

[2] Ezck. 40.

44. 45. 46.

[3] Jer. 35. 4.

[4] Psalm 23.

4.

[5] Eiaj 26.

10.

Ans^w. 6. Mansions comprehend, not only convenience, but delight; and that first, in regard of the building; next, in regard of the furniture.

First, Our out-houses are meanly built; of hay, stubble, mud or such like: Our outward buildings are ordinarily neglected as are those vessels of dishonour which lumber them, or the cattle which we house in them; may they be warm for the cattle, necessary for businesse, or serviceable for out-uses, all is passing well; not so with (1) our mansion-house; that [if any] is of stone-work, if not of Marble, curiously hewn and carved.

[1] See Revel. cap. 21.

Next, as of the two, the fabrique is more excellent, so the furniture. We will hardly be at the charge of plaistering our barns or hovils,

[1] 2 Kings 4.

10

[2] See Exod.

cap. 36. cap. 37.

cap. 38. cap. 39.

[3] Domum a-

pid patrem

habeo, camque

vobis paratam,

eo, longe locu-

lentissimam am-

plissimam, bonis

omnibus instru-

ctissimam. Jac.

Capellus in

Joan. 14. 2

[3] Psalm 24.

7

[1] John 13.

36

[2] 33

[3] Vide in

Joan. 14. 1

Tivinum M. l.

donatum. Jun-

senij concord.

Evang. cap. 134

bovils, much lesse do we either wainscot or hang them : But, if we have any *Bed, Table, Stool, Candlestick, &c.* let them be (1) furniture for the *Prophets lodging-room*; if the world hath any *Purple, Needlework, Gold or Pearl*, let them be (2) set apart for the dwelling place of the most High : Unto our *Mansion-houses* we bring our *household-stuffe*, our *substance*, our *riches*, our *treasures*, our *plate*, our *furniture*, our *tapestry, &c.* Our *Mansion-houses* we make and keep as neat, as pleasant, as delightful as the condition of our private estates will permit. Beloved, these mansions in my Text are all of them (3) furnished, not according unto the lownesse of our mean condition, but, according unto the majesty and honour of the high and mighty Lord of all things; The royal Treasures, the Princely Ornaments of every mansion within this Palace speak their owner a great king, even a (3) king of glory. Therefore, as you will finde them glorious mansions, so you do finde them

Many Mansions.

Jesus Christ had (1) newly informed Cephas, *whither I go thou canst not follow me now, but thou shalt follow me hereafter*; This the other Disciples, who then stood by (2) over-heard; over-hearing this, their hearts were troubled : Thought they, (3) *what shall become of us?* Peter, he shall follow Christ, but,

but poor we may be left (4) comfortlesse behind; No [saith Jesus] I (5) deal plainly with you, Were it so I would have told you, but, in my Fathers house are many mansions, mansions enough for Peter, enough for my self, enough for you, and for thousands more besides you.

(4) John 14. 18

(5) 2

Objec. Many are called, but (1) few are chosen: Strait is the gate, and narrow is the way which leadeth unto life, and (2) few there be who finde it.

(1) Matth. 20. 16

(2) 7. 14

Ans. 1. Verily, this is one reason why I have openly endeavoured to roll every stone from your heart; Alas, the unbelief of many among us did never yet trouble their thoughts; They accept an (1) idle, fruitlesse opinonative knowledge instead of a firm belief in God and his Christ; They promise unto themselves these mansions in my Fathers house, whereas, except they repent, they shall never (2) step toward them: They have a name that they live, but are dead [By their (3) fruits you may know it] God will not put that into their heads which they cast at their heels; if they (4) judge themselves unworthy of everlasting life, it is just with God nor to (5) accompt them worthy of his calling. But, mine APOLOGIE in behalf of my God, is, that although few there be who work out (6) their Salvation, Christ (7) dyed for all;

(1) Quod Christiani nominis opus non agit, Christianus non esse videtur.

Salvian. de Dei Gab. lib. 4. 2 Tim. 2. 19

3. 5

Revel. 3. 1

James 2. 20

(2) Heb. 12. 14

(3) Matth. 7. 20

(4) Acts 13. 46

(5) See Dr. Scotus upon 2 Thes. 1. 5, 11

(6) Phil. 2. 12

(7) 1 Cor. 5. 15

Though

(8) John 14.6

(9) 10. 10

Though few there be who finde that *Jesus Christ* is the (8) only way which leadeth unto life, in *Jesus Christ* is everywhere (9) offered *Life more abundant*.

(1) 1 John 2.2

Rom. 5. 18

(2) Matth 7.

(3) Rom. 3.9.

13

(3) Rom. 3.9.

23

1 Sam. 2. 30

(4) John 10.

16

(5) Matth. 25.

38

(6) Luke 12.

32

(7) 1 Pet. 5.8

(8) John 10.

16

Psalm 84. 7

Revel. 7. 9

(9) Luke 5. 6

(10) *ibid.*

Ans. 2. Although in comparison of all them for whom [1] *Jesus Christ* dyed, *they that perish* [2] *are many*; yet, in comparison of them whom *Jesus Christ* might justly [3] have rejected, they who *believe unto salvation*, have need of many mansions, for they *are many*: Compare the [4] *flock of sheep* with the [5] *herd of goats*; and a [6] *little flock* it is; but, recollect how many of these *sheep* the [7] *wolf* would have devoured, and you will then grant, that (over what it might have been) this *little flock* abideth a [8] *great flock*. There were innumerable more fishes left in the Sea, then [9] taken, yet the [10] Text saith, *They enclosed a great multitude of fishes*; Although more are *without* the pale of the Church then *within* it; yea, although more are *in the Church* then *of it*; yet multitudes of Believers there are whom these *Fishers of men* convert. True, many are those *unthankful wretches* which will torment themselves in *hell-flames*; but, blessed be our Saviour, many [*although not so many*] are the *Saints glorified in Heaven*.

Ans. 3.

Ans. 3. No marvail it is if the mansi-
ons in my Fathers house be many, since the
elect of God cannot be few: We finde from
the East, and from the west [1] many com-
ing to sit down with Abraham, Isaac and Ja-
cob in the kingdom of heaven: Among the
tribes of Israel we see a [2] hundred forty
four thousand sealed: In the beginning of the
world [3] ten thousand of the Saints were
heard of: If you will allow the seed of Abra-
ham to be [4] like that father of the faithful [5]
true believers, you will as soon number the
stars of heaven as them: For, although un-
to the great God, neither [6] they, nor
the [7] stars are innumerable, yet unto us
finite creatures, they are a [8] great multi-
tude which no man can number.

[1] Matth. 8.

[2] Revel. 7. 4

[3] Jude. 14

[4] Gen. 22.

[5] Gal. 3. 7. 8

[6] Psalm

139. 16

[7] 147. 4

[8] Revel. 7. 9

Ans. 4. A multitude of the heavenly host
[1] seconded one Angel; how great that
multitude was, God alone knoweth; Every
legion of Angels is computed six thousand six
hundred sixty and six in number; of these you
may observe twelve legions mentioned [2]
like one single troop: We read of [3]
thousand thousands spirits who ministered unto
God, and of ten thousand times ten thousand
who stood before him: and again [4] ten thou-
sand times ten thousand, and thousands of thousands.
Beloved, in my Fathers house none of all these
want their mansions.

[1] Luke 2. 13

[2] Matth. 26.

[3] Dan. 7. 10

[4] Revel. 5.

Nnn

Ans. 5.

[1] Hof. 4. 16

[2] Eſay 22. 5

[3] Mark 14.

15

Pſalm 31. 8

118. 5

Matth. 13. 30

[4] Eſay 54. 2

[5] 49. 19, 30

Ans. 5. Many, viz. for the [1] greater ſolace of theſe Diſciples : Some conclude that one of hell-torments ſhall be an oppreſſing and [2] over-crowding one another thorough the narrow ſcantneſſe of that bottomleſſe pit : If ſo, One of the pleaſures of Heaven ſhall be a [3] ſpaciouſneſſe of room : God will [4] enlarge our Tent. The Saints ſhall not complain that the place is [5] too ſtrait for them.

[1] *P. ſuperis*
eſt num. rare.

[2] Dar. 4. 30

1 Chron. 19. 1

[3] 2 Chron.

29

Ans. 6. Many, viz. to ſet forth the [1] greatneſſe of God their Maker and Builder : Great is the Houſe (and therefore many are the manſions) which he buildeth for [2] the honour of his Majeſty : Saith Solomon [3] what houſe I build ſhall be wonderful great.

[1] Non male
veteres intelli-
gunt cum gra-
dum differen-
tiis. Grot. in
locum.

Πρόβατα ἀλ-
λὸς μοῦς ἀ-
ναλόγως τῆς
πίστεως κατὰ
ἐξέτασιν. Clem.
Strom. 6.

Quomodo mul-
tæ manſiones

[1] *P. a. r. e. m. si non pro varietate meritorum?* Tertul. Scorp. Plures ſunt manſiones jam paratæ ſecundum electionem æternam, ſed paranda adhuc ſecundum merita. Gortan in locum. [2] Conſulas Mymoz. in biach Miklaſh A-
toth. R. Nathan. Per. 34. Ramban in Kelim per. 1. & ſini. Joſephum de bell.
Jud. lib. 5. cap. 14. R. Solom. in Kelim per. 1. & c.

Priests Courts, and within the Vail was the Holy of holies. So in heaven there be mansions one of a higher degree of glory then another; Hereunto the person speaking in my Text principally alludeth: Saith he, This is the victory which overcometh your troubles; even your faith; wherefore believe in God, believe also in me; and, take this for your encouragement; The greater your faith is, the greater your victory; and the greater your victory is, the greater shall be your Reward; for, I will reward every one of you according unto his work of Faith; and that I may reward every one of you according unto your work of Faith, In my Fathers house are many Mansions——

—— are.

It is not said they shall be, but they [already] are: This is yet one more incitement unto a thankful glorifying of God as God, viz. the [1] full assurance, the lively hope which is set before us: There [2] shall be new heavens, nay, there [3] are.

fruitionis. See Ephes. 2. 6. Phil. 3. 20, &c. [2] 2 Pet. 3. 13. [3] Esay 66. 5. 17. 18.

[1] *Beatitudo
hac duo requi-
rit, fruitionem
incommutabilis
boni, & certit-
tudinem eterne*
Revel. 21. 1.

There are mansions, many mansions, many mansions of many degrees; of degrees already prepared to recompence the highest degree of

Nnn 2

faith

[1] 1 Cor. 15.

58

faith and love which any Disciple can possibly reach; wherefore my beloved Brethren, be ye [1] stedfast, unmoveable, alwayes abounding in the work of the Lord, for so much as you know your labour is not in vain in the Lord: There are many mansion in my Fathers

— house.

Quest. Why is the kingdome of glory compared to a house?

Answ. For the same reason that you here see many mansions; not only mansions, but many mansions [as I told you] The glory of the invisible (1) infinitely transcendeth the glory of the visible world: Hence, as we are forced to use many letters to spell one long word, or, many words to compose one eloquent speech; so, by reason of our imperfect understanding, we are constrained to borrow many worldly excellencies to represent any (2) one glory in heaven.

Be Jerusalem the (1) joy of the whole earth, yet Jerusalem which is (2) above, if she would make her self known unto us below, she will (3) take up Jewels, and Riches, and Gold upon trust: So immoveable is heaven, that, name (4) Mount Zion, and you say nothing: Be a Throne glorious, and heaven is (5) exalted above that glory; The Crown, there is a Crown which (6) fadeth

not

[1] See Bishop Reynolds on Hos. 14. Serm. 5. Sect. 2. in The beauty of Lillies.

[2] 1 Chron. 29. 1 Revel. 21. 2

[1] Psalm 48. 2

117. 6

[2] Gal 4 26

[3] Esay 54.

11. 12

Revel. 21. 19

[4] Psalm 46. 5

[5] 113. 4

Esay 66. 1

[6] 1 Pet. 5. 4

not away; The inheritance there is (7) *undefiled, incorruptible*; The substance there is (8) *an enduring substance*; The peace there (9) *passeth mans understanding*; Life is there *life immortal, life (10) eternal*; There pleasures swim in (11) *whole Rivers*, they (12) *roll in upon us like waves of the Sea*: Call heaven a house, and the builder and maker must be (13) *a God*; Call heaven a House, and that house must be *as wide as heaven*. The windows must be (14) *Agates*, the gates *Carbuncle*, the battlements *pleasantness*, and whatsoever else is precious; the pavement *love, joy and glory*. The *azured firmament* which our eyes behold is but as the *rough rags*, the *made-earth*, the *unhewn*, the *lowest*, the *buried part* of the foundations of this House! The *stars of the firmament* are but as so many *sandy dusts* everywhere scattered within that *azured*, that *clayie rubbish*! The *Moon and Sun* which seem so bright unto us, unto the inhabitants of this House in my Text, do indeed a little *glizzen*, but no otherwise then *two shells of an Oyster* opened under our feet! If heaven be a house, it is a *mansion-house*; a *glorious house*, a *holy house*, the *house of my God*, and, that I may speak home,

My Fathers house.

God, even the Father of our Lord Jesus Christ,

[7] 1 Pet. 1. 4

[8] Heb. 10. 34

[9] Phil. 4. 7

[10] Rom. 2. 7

1 Cor. 15. 54

[11] Psalm 16. 11

[12] Esay 48. 18

[13] Heb. 11. 10

[14] Esay 54. 12

[1] Exod. 15.

11

[2] 1 Chron.

29. 1

[3] Esay 66. 1

Christ, is (1) glorious in holinesse, Fearful in prayes : What sort of (2) Palace ! What kind of Temple must that be, which deserveth to be called (3) The House of God ! And yet our rejoycing lyeth not so much in the fabrique as in the builder ; not so much in the builder, as in the owner of this house : The Owner of this House is the Father of our Lord Jesus Christ ; This is

My Fathers house

[1] Jerem. 23.

14

[2] Luke 16. 9

Esay 57. 15

[3] Palm 26. 8

[4] 1 Chron.

29. 1

[5] Esay 62. 9

First, in regard of God the Father : Heaven is God the Fathers home : He indeed (1) filleth all places ; but, heaven is the (2) place of his habitation, the (3) palace where his honour dwelleth ; the (4) palace where he keepeth his Court ; the (5) Court where he exalteth his Throne, his power, and his glory.

[1] John 20.

17

[2] 14. 28

Next, in regard of God the Son : As to work out our Redemption, he came down from heaven ; so, having finished that work, he ascended up on high : Oh, it was a (1) comfort to the sⁿ of man, as man, to go unto his Father ; for his Father is. (2) greater then he.

Thirdly, in regard of us Believers.

(1) Esay 64. 1

First, We (1) fancy great matters, might Jesus Christ here converse among us in the flesh : Sirs, God the father loveth Jesus

Jesus Christ as *his only Son*; *Jesus Christ* reciprocally loveth him as *his dear Father*: If we love *Jesus Christ* more then we love our selves, we (2) *rejoyce* because he is now at home with his own Father. Fools may prate that *Fathers* are good friends, but evil company; it was never so with the Son of man; For the (3) *Humane nature* of *Jesus Christ*, there is no such company as the *visible society* of his *eternal Father*. Shew him the father, and (4) it *sufficeth*.

(2) John 14.
28

(3) Acts 3. 21
7. 55

(4) John 14. 8

Secondly, *My Fathers house* is (1) *Our Fathers house*: Doubtlesse thou art our Father was a high-strained faith, even then when (2) derived from Gods creation, at most, from Gods protection of us: But, the person speaking in my Text hath now given us a nearer claime; he can (3) send us word, *I go to my Father, and your Father*; therefore your Father, because my Father.

(1) Matth. 6. 9

(2) Esay 63.
16

(3) John 10.
27

Thirdly, *Our Fathers house* was never built for Spiders: God doth not, like some of our Gentry, first build a great house, and then ever after lay all hospitality aside. No, He (1) *feasteth* it, he (2) *ever feasteth* it like (3) *an Emperour*: In the house of my Father, as none serve him (4) *under Priests and Kings*, so, all who serve him fare like (5) *Princes*. Upon earth this is the *infelicity of Kings* that to maintain a requisite State, they

(1) Esay 25. 6

(2) Revel. 19. 9

(3) 17

Esither. 1

(4) Revel. 1. 6

(5) 3. 20

[most]

(6) Heb. 12.
22, 23

(1) Revel. 3.
20

19. 17
(2) Heb. 12.
22

(3) Ephes. 2. 6
(4) Gen. 4. 8

(5) Job 19. 27
(6) Of great
Britain, France
and Ireland,
King.

[*most what*] sit at Table alone; whereas, in heaven, although Kings we are, yet our meat doth us no good except we eat it (6) with company.

In our Fathers house, as our Supper is the (1) Supper of the Lord, so our society is the (2) communion of the Saints; In heavenly places we shall sit (3) together with Abraham, Isaac and Jacob. Abel will there tell us what hard words and blowes he (4) received from Cain; We shall there see Job beholding his Redeemer with his (5) own eyes: Charles the (6) First [the first since that hour wherein Jesus Christ was crucified] that ever dyed, and so dyed for the good of his people; Him we shall finde among, if not above the noble Army of Martyrs! Yea, we shall there converse with every glorified soul, with every soul glorified in its own order, in its own mansions, joying and rejoycing with its own peculiar degree of glory; The elect of God, which here upon earth were unto us Neighbours, Friends, Kinred, Brethren, Sisters, Children, Parents, Wives or Husbands, with these we shall renew an acquaintance, an acquaintance encreasing unto all eternity.

Scholars, if ever you would save time in your studies, if ever you would be exquisite Philosophers, great Historians, or per-
fect

fect (1) Divines, make your (2) calling and election sure, get an everlasting fellowship in these mansions; in heaven your knowledge shall be made perfect, nor shall you sit like mutes, but, you shall speak of the goodness of your God with a fulnesse of delights, joy and love.

(1) Hoc habet animus argumentum sue divinitatis quod illum divina delectent. Seneca.

(2) Bone orationis est bene studium; Luther.

Plus cogitando & orando proficiat quam legendis; & audiendis. August. Epist. 112. Origo fontium & fluminum mare; virtutum & scientiarum confluxus. Bern. in Cant. Serm. 12.

How happy would some children acknowledge themselves, were the place of their education adjoyning unto the place of their nativity. How much of her Dowrye would marry a Wife part with, upon condition, that her husbands estate lay not far from (1) her Fathers house? Beloved in my Fathers house are many mansions, but all of them in one and the same House: We are there all of us one Society, one Family, one Colledge, one Household, one Church, one Body: Forget thy (2) Fathers house, and thine own kindred taketh no place in these mansions: Duty and Death separate the nearest relations here, but, in my Fathers house friends never part.

(1) Illa domus latitia est, ista militia; illa domus laudis, ista orationis. Idem.

Serm. 2. in dedic. Eccles:

(2) Psalm 45. 10

Dominions, Principalities, Powers, Angels, Arch-Angels, &c, about whom the Schoolmen have been so idly busied, them and their (1) distinct orders we shall know and delight in: Many a good Angel which, un-

(1) Delectat quicquid est admirabile. Cicero, Part. Orat.

(1) *Nemiam
unquam de-
misi tristem.*

(1) *Nec patior
me quicquam
nescire de co-
quem amem.
Plin. Epist.*

(1) *Bonum mi-
hi, Domine, in
camino habere te
mecum, quam
esse sine te vel
in celo. Ber-
nard.*

ware to us, took of us an especial charge, we shall know by name and by sight in these mansions.

The Holy Ghost who gave us life; first natural, then spiritual; That good, that (1) loving spirit, which did, doth, and will continue our preserver, sanctifier and comforter, will, in Heaven, put life into us indeed! when he once entertaineth us in my fathers house, then we shall live!

The person speaking in my text, thorough whom the full God is to well pleased with us; He who came down from heaven to bring us thither; who underwent for us the reproaches of men, and the curse of God; who, for our sakes spake, and wrought, and suffered wonders; Him, who passed by the fallen Angels, and exalteth our nature above his elect Angels; Him, who did once give himself for us, and doth ever since give himself to us; Him unto whom God hath given (1) a name above every name; Him we shall worship, bless, admire, and adore in my Fathers house!

But, That which putteth so great a value upon my Fathers house, is, (1) principally, my father himself; The Refuge, the Rest, the Reward, the Riches, the Inheritance, the Crown, The Mansions, the many Mansions, the many

Man-

Mansions in my Fathers house; The eternal peace, the infinite love, the everlasting joy there set before us; neither these, nor the fellowship of the Saints, nor the society of Angels shall be able to (2) divert us from glorifying our God as God: For, as all things appertaining unto life are therefore bestowed upon us here, that here we may in body, in soul and in spirit, be (3) wholly taken up in obeying, trusting, loving, honouring, worshipping, blessing, and glorifying our God as God; so all the peace, pleasures, mansions, joyes and glories which are treasured up for us in our Fathers house, are therefore freely and everlastingly vouchsafed unto us, that we may with a perfect love, joy, thankfulness and delight, both admire and adore our everlasting Father.

Lastly, as here upon earth no one mercy can so much require our thankfulness as the communion betwixt (1) our spirit and the sanctifying spirit of our most holy God; so, neither can any thing in heaven more excite our praises and thanksgiving unto him who sitteth upon the Throne, then the blessed Vision of our most glorious God, even of God the Father, of God the Son, and of God the Holy Ghost ever [for ever!] blessed and glorified! In His presence is fulness of everlasting joy! To him be the Kingdom, the power and the glory ever ascribed, Amen.

O o o 2

Dear

(2) Rom. 8.

(3) Testimoni-
um credibile ni-
mis gustata sa-
pientia est esu-
ries ipsa tam
vehemens. Idem.
Serm. 2. de
duo. mensis.
Oportebat qui-
dem, si fieri
posset, revivere
me [ut ita lo-
quar] denuo,
quod malè vixi-
sed faciam cogi-
tando quod re-
operando non
passum. Idem.
Cant. de Serm.
Hecetia.

(1) Deus tuus

totum tibi erit.
S. Aug. in
Psal. 28.
Et quem semper
habent, semper
habere volunt.

(1) Ecclef. 12.

13

(2) Solitudo
incipit ambulare
cum Deo suo,
& ex omni parte
scrutatur ne vel
in levissimâ re
tremenda illius
majestatis of-
fendatur aspe-
ctus, Bernard.
Serm. 3. in vigil.
nativ.

(3) Esay 54. 8

(4) 1 Cor. 1.

30

(5) Jude 24.

(6) 1 Pet. 3. 12

(7) H. b. 12.

24

(8) 13. 21

(9) Matth. 5. 8

Dear Christians, hear the [1] conclusion

of the whole; Fear God and keep his Command-
ments; love God, and cleave unto him with
your whole heart; esteem [2] every thought,
word and deed misplaced which is not ordered
to glorifie your God as God. Oh, let not your
heart be troubled, saying that it cannot be trou-
bled enough for neglecting so merciful a God;
stretch out daily, hourly, stretch out, and stir up
your faith; believe in God, he hath [3] an e-
verlasting love for you; believe in his Son, he is
[4] made unto you wisdom, and sanctifica-
tion, and redemption, and righteousness; be-
lieve in his Spirit; he is [5] able to keep
you from falling, and to present you to your
Bridegroom, and to his Father with exceeding
joy: Look for, and [6] hasten unto these
mansions in my Fathers house; Beloved, this
is life eternal, this will be joy eternal, to see
God! without holiness, it is [7] impossible
to see God; the Lord [8] perswade, the
Lord allure, the Lord ravish your hearts:
Blessed, for ever blessed are the pure in heart,
they shall possess these mansions in my Fa-
thers house, they shall see God!

(1) Luke 19.

13

(2) Eph. 5.

16

(3) Cujus unus
aurea honesta
est. Seneca.

Oh then, for your own sakes, yea for your
Redeemers sake, for your Gods sake improve
[1] every talent of his which he, in this your
day, putteth into your hands: [2] redeem
[3] time, value time, husband time; do not,
oh,

oh, do not content your selves with the low-
e^r of these mansions in my Fathers house;
make you hearts more and more obedient,
more and more watchful, humble, faithful, lo-
ving and thankful hearts; the [4] more
grace, the more glory you do treasure up for
your selves, the more you glorifie your God,
as God. Be holy as the Spirit, your Preser-
ver is holy, put on the Lord Jesus; finde it
[5] your duty, make it your businesse to
glorifie the God and father of your Lord Jesus
Christ: so doing, let not your heart be trou-
bled, believe in God, believe in his Christ, in
my Fathers house are many mansions.

Oh thou who speakest in my Text, speak
[1] the word, and our heart shall not be
troubled. Lord, we believe, help thou [2] our
unbelief; in Thy Fathers house are many man-
sions: Brethren, Unto these mansions, after
that we have [3] hoped, trusted, obeyed,
waited, and suffered a while, the God of all
grace, who hath called us to his eternal glory by
Christ Jesus, will receive first our soules, then
our bodies; To him be [4] glory and domi-
nion for ever and ever, Amen.

D.

(4) Matth. 6.
19, 20
2 Per. 3. 18
1 Tim. 6. 6
1 Cor. 15. 58
Gal. 6. 7, 8
Mark 10. 29,
30
Revel. 3. 5, 12
2. 17
(5) Consilium
futuri ex pra-
terito venit. Se-
necca Epist. 83.
9

(1) Psal. 33. 4

(2) .2

(3) 1 Per. 5. 10

(4) 11.

D. Bernardus Epist. 341.

*Erubescat anima conversa ad Dominum,
 minori affectu sectari iustitiam, quam iniqui-
 tatem antea sectaretur; pudeat negligentius
 nunc in vitam, quam prius in mortem ire;
 & minori studio salutis acquirere quam perdi-
 tionis augmentum.*

PSALM 105. v. 4. 3.

*Seek ye the Lord and his strength, seek
 his face evermore: Glory ye in his holy
 Name; Let the heart of them rejoyce that
 seek the Lord.*

FINIS.

*Venial escapes the Reader is desired to impute unto the Authors
absence from the Presse : and to correct these or the like.*

ERRATA:

Read

P. 12. l. 31. our days, p. 42. l. 13. a King, p. 44. l. 9. this stone, p. 47. l. 3. Egyptians had,
p. 121. l. 5. sibi, p. 123. l. 18. flatten, p. 128. l. 28. I cleared, p. 138. l. 12. affections, p. 143. l. 5.
Arnon, p. 151. l. 19. to ply, p. 152. for *Tertullian* r. *Cyprian*, for *Cyprian* r. *Tertullian*, p. 156.
l. 18, 19. Let them Who, p. 122. l. 26. Three particulars, p. 201. l. 31. This he considereth,
p. 240. l. 11. reprieve, p. 245. l. 3, 5. ~~dele~~ I say, p. 319. l. 6. smutty-faced, p. 356. l. 14. mett, p.
401. l. 7. not case, p. 405. l. 3. deign, p. 423. l. 2. ~~womb~~. The margin is referred to the Reader.